COVER STORY:
Aid to North Korea
Canadian Foodgrains Bank
Glad Tidings
January/February 1997

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Glad Tidings

January/February Volume 73 No.1

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Published six times a year by the Women's Missionary Society, W D. of the Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario M3C 1J7. Tel. 1 (416) 441-1111. Fax 1 (416) 441-2825. Publications mail registration number 0606. ISSN: 00170720.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate $8.50 including G.S.T. per year. Single copies $1.50. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Please make all money orders and cheques payable at par to Glad Tidings.

GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

Cover story page 9–13: Aid to North Korea.

Love and Happy New Year!

Glad Tidings is beginning its second year of publishing bimonthly. Many of you have called or written to say you enjoy the increased number of pages and more space devoted to letters and articles from personnel in Canada and overseas. No one has complained –except about the increase in price. Unfortunately paper and postage, as well as other items, increase each year. At $10 for six issues a year, *Glad Tidings* is still good value for the money. Try getting 12 cups of coffee for that price!

As editor, I enjoy preparing the double issues. Publishing every other month allows me more time to research material and to edit the large volume of articles, etc. that come across my desk.

One disadvantage of producing a double issue is dealing with seasonal aspects. In the *November/December* issue, for example, should one highlight something like peace for Remembrance Day or concentrate only on Advent and Christmas? Choosing a representative cover can be equally as difficult.

For this *January/February* issue should I comment upon the blessings of a new year and remembrances of the passing one, or satisfy the spirit of romance by emphasizing the hearts and flowers of Valentine's Day?

Fortunately, especially for the Christian, love is always "an item", as the younger generation says. Love, as well as making the world go 'round, permeates our thoughts and fills our senses. Whether it be love of our Lord, of our Church, of our neighbour, or even love of our enemy, as illustrated in the article in this issue on aid to North Korea by Glen Davis, love is central to our lives. Love is what motivates us to search our hearts and strive to live in such a way that the love of God shines through everything we do.

Through love we are called to perform acts of heroism or to perform ordinary deeds of kindness that lighten another's load and make their day brighter. Through love we are invited to struggle with the complexities of everyday life and to ponder the mysteries of the universe.

One of my passions is reading. Among the many wonderful books that has come my way recently is a love story, *By the River Piedra I Sat Down and Wept* by Brazilian author Paulo Coelho. (Watch for a review of it in a later issue.) This tale of two lovers moves from the seminary to the mountain top, from the university to the river bank, interweaving the faith journeys of the lovers through their personal longings and desires.

Unable to give each other up, they give their love of each other to God. In so doing one rediscovers her faith and the other his true vocation. Only when they are willing to lose that which they cherish the most, do they find their true Love.

What they can never deny, in fact that which threatens to destroy their love and at the same time to unite them for all time, is the love of God. The author succeeds finally in illustrating that our love of another, if pursued with God's grace and with God's blessing, can only bring us closer to God.

And so, I wish you love in this new year. May your journey into 1997 bring you nearer to self understanding which is surely the first step in learning to love your neighbour as yourself. And may your steps lead you ever homeward to the Love that surpasses all loves.

Written in Love
Jeanne.

Revelation...

At the turn of a year the old one
pondered the reason for life,
the long grinding of the world
against the sky;
the hurt of flesh and heart.
In corners of his memory
was the soft curved cheek of his bride
the first glimpse of their new-born child...
and a grinning skull he had seen.

He lifted a handful of dust,
was Man justified for this?

He looked with pleading eyes
to stars beyond stars,
and doubt, like dead petals,
fell at his feet.

Gladys Nolan

Introducing: Wu, Weixing, Student from China

Associate Secretary for International Ministries Marjorie Ross has said, "an important aspect of International Ministries (although not well known by our church members) is assisting in the training of people who will become leaders in their home churches. We set aside $30,000 each year for this purpose, much of which is used for training candidates recommended by our partner churches in their own, or neighbouring countries. Sometimes a student is brought to Canada.

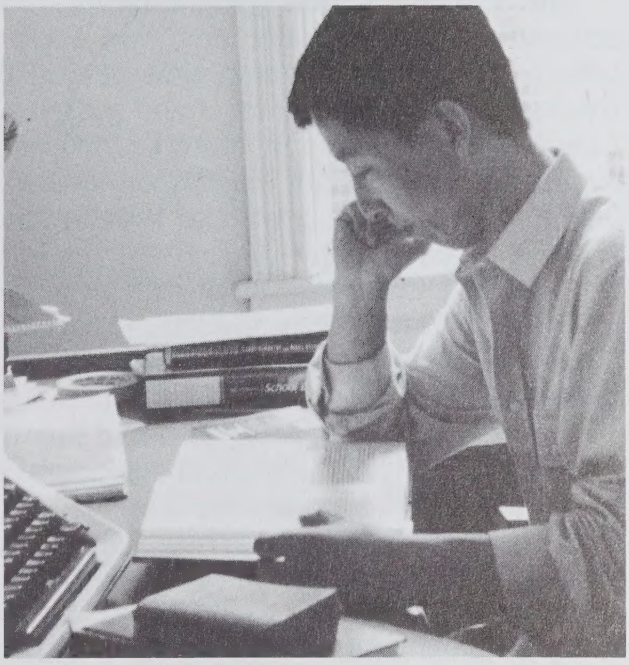
Currently we are sharing with Knox College in providing training for Rev. Stephen Alando, of the Presbyterian Church of Ghana. He is studying at Knox, and acting as minister to a group of Ghanaian Presbyterians currently worshipping in Pine Ridge Church.

We are supporting another student ecumenically, through the Canada China Programme of the Canadian Council of Churches. (Another student in this program studied in Presbyterian College in the late 1980's.)

Rev. Wu, Weixing (pronounced Woo, Wei Ching–wei rhymes with eye) is a young pastor preparing to be a theological professor in pastoral counselling, which is a very new field in the Chinese church. The Gospel was brought to his province of China by Lutheran missionaries, but the church in China is now "post-denominational". When I met him soon after his arrival in Canada, I introduced myself as a Presbyterian. He said, "Ah! Elders!"

He came to Canada in 1995 and spent his first six months learning English in Toronto. He was present at the banquet at the 1995 General Assembly in Waterloo. He will be returning to China in the summer of 1997.

Rev. Wu is studying with a United



- Wu, Weixing

Church college, but his support is shared by the three churches (Anglican, United, Presbyterian). Our contribution is $2,000 per year.

Our church, together with the Anglican and United churches, relates to the Chinese Christian Council ecumenically, through the Canada China Programme. Our contribution to that program is $8,000 annually (in addition to the $2,000 we contribute to the student's support).

The University of Winnipeg paper, in edition, published the following article (slightly adapted) in February 1996. It describes the impact of one student.

Chinese Theological Student To Share Information on the Church in China

Winnipeggers will have the opportunity to gain a firsthand perspective into the history and role of the Christian Church in China when Wu, Weijing*, a minister from north of Beijing and currently a student of the Canada China Programme, offers a seminar series.

The Canada China Programme is an ecumenical social justice coalition established in 1971 to develop openness and friendship between our two peoples. Originally, it gathered information on contemporary China and interpreted events, but its mandate has grown to include the support of educational initiatives, including allowing Chinese seminarians to study in Canada. The CCP is funded by several Canadian Christian organizations and by individual donations.

Weijing, in Canada for two-and-a-half years to further his theological studies, has been taking courses in the University's Faculty of Theology. While he finds Western Theology sometimes quite different from his own, he is particularly interested in those studies which offer training in clinical pastoral education. "This is what I am interested in. It is more practical—it's something you can feel and say." He notes that in China, pastoral services like visiting the sick are unusual—and often restricted. He is hopeful that will change.

Weijing offered a course, "Rising Phoenix-Like From the Ashes: The Christian Church in China" in February and March 1996. Although part of the Faculty of Theology's Certificate in Theology program, it was held in Sturgeon Creek United Church, where a support group has been established for Weijing to help ease his homesickness. (Weijing left behind a wife and young daughter in China.)

Rather than saying he is "teaching," Weijing prefers to call it "sharing a bit of knowledge about the church in China." Although the original concept of the course was just that, members of the Sturgeon Creek congregation told Weijing that it would be helpful to learn more about Chinese culture in general. Weijing has, therefore, adjusted his subject matter to include discussion on Confucius and other sages, and on the cultural traditions and political conditions that have made it difficult for Christianity to take hold in China.

"Christianity is very alien to the Chinese culture," he explains. He notes that while Christianity first came to China nearly 1,000 years ago, it wasn't until the 19th century that it took root. But as Weijing discusses in the course, the Cultural Revolution jeopardized the existence of Christianity in China. He notes, however, that the church has been growing rapidly since it re-opened in 1979. He estimates there are now about 11 million Christians in China.

Although less restrictive, government controls on the church remain. For example, while preaching Christianity within the confines of a house of worship itself is allowed, it is illegal to preach it outside of those walls. Nonetheless, the government of China is anxious to improve its international image to facilitate trade, and so Weijing believes the coming years may see a loosening of restrictions on religious freedom.

However, Weijing calls the government situation "still very serious" and explains, "In China you can push forward so far, but then you may go too far, and be asked to step back."

***Weijing and Weixing are essentially the same word but the "j" helps Westerners with the pronunciation. The Chinese "x" is pronounced in English more or less as "zsh".**

The Bamboo Tree

by Bernice Shih

Suitable for Use with Mission Study Theme: China and Hong Kong

Scripture: Psalm 1 (NRSV):

Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers; but their delight is in the law of the Lord, and on his law they meditate day and night. They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all they do, they prosper.

The wicked are not so, but are like chaff that the wind drives away.

Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous;

for the Lord watches over the way of the righteous, but the way of the wicked will perish.

Meditation

For many years I have had a fascination with the bamboo tree. During our recent trip to China, I observed this unusual tree more closely. That was not difficult to do, as everywhere we went, there were bamboo trees or the products of the bamboo. I concluded that the bamboo tree had several characteristics from which we can learn.

What do we know about the bamboo tree?

We never "arrive"; but the goal is always beyond us. It is our "life's journey" and not its end, where we make our contribution.

We do, of course, associate it with China. If we check the dictionary and the World Book we can find many interesting characteristics describing bamboo.

· There are between 500-1,000 species of bamboo.

· It usually grows from new shoots that sprout from the base of the mature plants.

· Old clumps (that have stored much food) produce the largest and tallest bamboo. These closely matted old clumps also help prevent soil erosion.

· It has a hollow, jointed stem and grows very quickly; sometimes 36" (or 91 centimeters) in 24 hours; and it reaches its full height in a few months. It can grow as high as 120 feet and have stems one foot in diameter.

· Bamboo leaves are long and narrow and grow alternately in two rows on opposite sides of the stem. When leaves mature, the blades usually fall off, leaving a sheathlike base.

· Bamboo rarely blooms, sometimes once in 30 years and when it does, then all bamboo in that area may bloom at the same time. Only the branches near the top of the tree bear blossoms. The tree usually dies after it blooms.

· New plants grow from the seeds (which look much like rice kernels).

What are some of this unusual plant's uses?

Bamboo is the source of food for the

panda bear in China. A few years ago most of the pandas died. That was because the bamboo trees flowered and then died; and the panda was without its source of food.

It is also a source of food for humans. Have you tasted bamboo shoots in Chinese dishes?

Bamboo is used in making chairs, tables, beds, canes, fishing poles, oriental screens, cooking utensils, baskets, mats, cages, fences, rafts, sails, tow ropes, paper, tools, hats, sandals, and even musical instruments. It is also used as scaffolding in construction. It has long been a popular art object in Chinese drawing.

It has been stated that no other substance in tropical countries has as many uses as bamboo.

Travelling along the Li River in Guilin was the fulfillment of a delightful dream to me. The peculiar, yet beautiful mountains, with limestone caves was an experience to view. But, added to this was the host of bamboo trees growing along the water's edge, and swaying in the breeze. The particular specie of bamboo tree found in the Guilin area is called by the Chinese the "Phoenix Tail", because the branches in the breeze look like swaying tails. And I thought of the Psalm "happy are those who delight in the law of the Lord, for they are like trees planted by streams of water".

There are five characteristics of the bamboo we might consider as attributes to our Christian faith and life.

1. One of the strengths of the bamboo is its flexibility. We know all too well that it is much healthier to be flexible than rigid. This is certainly not a new idea. We are less likely to break under stress, if we are flexible. Thus, flexibility has its own strength.
2. The bamboo tree is hollow inside. Therein lies a unique form of strength. What does this teach us? That, as Christians, if we empty ourselves, we will be open to all God's blessings and all the possibilities God has for us. This, indeed, will be our strength!
3. It is the "old clumps" (that store much food) that produce many new shoots. We may not set the world on fire. We may even be viewed as "old clumps"; but...if we stay close to the source of Life and Truth, we will have many opportunities to share and promote new life and new possibilities.
4. The bamboo tree dies after it blossoms. This suggests to us that life which grows and continues to live and produce is the "ultimate"; and we do not need to focus on finally accomplishing "all".
5. Then even when the tree does die, there is new seed and the promise of new life.

And so it is with us!!!

Prayer:

Gracious and loving God, we thank you for all that you have created; and we thank you for the example of the bamboo tree. May we as individuals, as well as a society of women, learn from this example.

May we be flexible in understanding and thus be sensitive to others.

May we be open to the immense possibilities you have for us.

May we stay close to you, the source of all we need.

May we seek not so much "to arrive" as to "journey in faith".

May we rejoice that life's end, is only another beginning.

May we, indeed, be like bamboo trees beside the streams of life,
prospering in your ways of righteousness.

In Jesus name, we pray, Amen.

– Bernice Shih is Chairperson of the Saskatchewan Core Committee (WMS). She presented this worship at the Council Executive meeting in Toronto on October 29, 1996.

Aid to North Korea: Surmounting politics in the face of hunger

Two representatives of the Presbyterian Church in Canada visited The Democratic Peoples Republic (DPRK), North Korea in the fall of 1996. Recent disasters on the Korean peninsula forced the government of North Korea to turn for help to the world community.

Rev. Richard Fee, Director of Presbyterian World Service and Development, joined delegates of the Canadian Foodgrains Bank in cooperation with Caritas Hong Kong from August 27 - September 3.

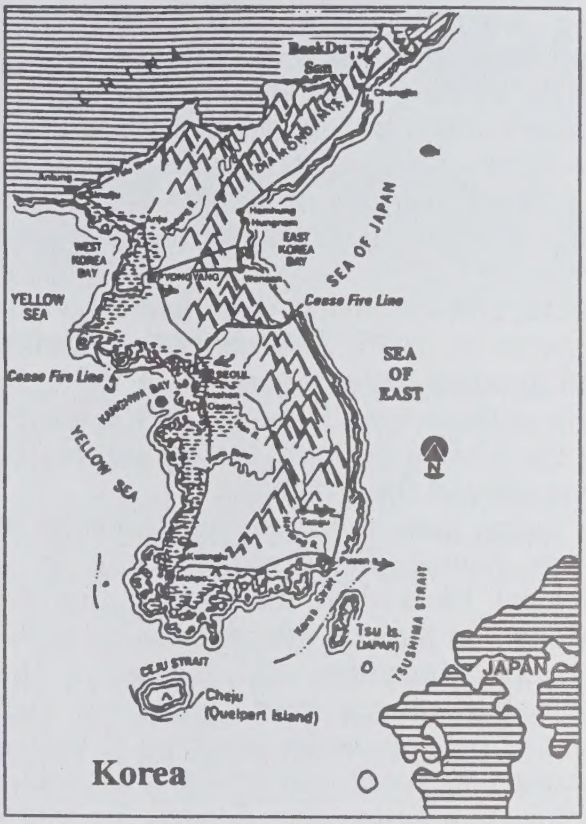
The aims of the delegation were to increase knowledge of the country, to follow up Canadian food aid already received in the country, to assess ongoing needs, and to deepen Canadian engagement with the Korean Church. The Canadian Foodgrains Bank and Caritas Hong Kong had made significant food aid contributions and the Canadian churches had expressed considerable interest in deepening their knowledge and engagement with the DPRK.

Rev. Glen Davis, formerly General Secretary of the Life and Mission Agency, and now minister at Knox, Agincourt Agincourt, Ontario visited from October 12 - 19 as part of the Action by Churches Together (ACT).

ACT is a joint action of the World Council of Churches emergency unit and the Lutheran World Federation. Their group was to provide recommendations for a 1997 appeal and to further ACT visibility within the DPRK and future coordination between the DPRK and ACT, and to provide a communications link between the two.

Both delegations met with various government officials, travelled to areas devastated by flooding, and worshipped with North Koreans.

These visits were highly significant in light of the fact that the DPRK has remained isolated and independent of outside relationships, apart from primarily



- Members of Foodgrains Bank delegation assessing flood damage.

socialist states like those of the former Soviet Union and China. Now that those relationships have ceased to be, the DPRK faces an isolated and deteriorating system. They are unable to trade and barter for their needs of food; infrastructure and equipment are aging and deteriorating; public buildings such as hotels and schools are unheated; and there are shortages of medicines and medical supplies.

Natural disasters in the last three years added extreme stress: hailstorms destroyed crops in 1994; floods devastated food stocks, crops, housing, dams and irrigation systems in 1995; and abnormal rainfall and flooding reduced harvests in 1996. In light of these conditions, the DPRK turned to the United Nations for assistance for food aid and flood damage.

Today, there is increasing starvation in North Korea. While more severe on a national basis than the famine that hit Ethiopia in the mid 80s, there is no widespread malnutrition and mortality. The food shortage has been spread out over most of the population, resulting in visible thinning in youth and adults. The public distribution system has divided the shortages over most of the population, dividing available food judiciously, with children protected by official priorities.

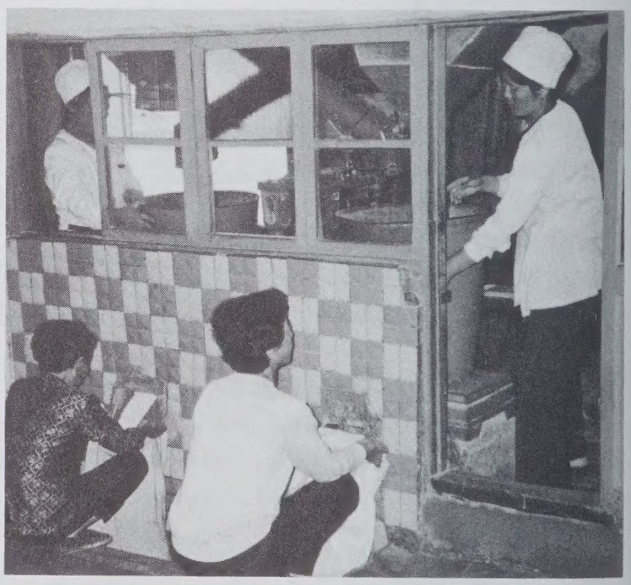
It is clear that early 1997 will be a critical period. An anticipated need for over one million metric tonnes is predicted from March to October 1997. Food aid to date has been used primarily on an emergency provision basis. Constructive possibilities for using food aid to address the more fundamental challenges should be sought and encouraged.

Discussions have been initiated by the United Nations Development Programme on how best to engage in DPRK to achieve maximum effectiveness for food security. The Canadian Foodgrains Bank plans to continue their involvement in identifying steps and implementing additional strategies.

Both Rick and Glen commented on the effectiveness of the current distribution program. They were impressively

- Flood damage site.

- Canadian Foodgrains Bank delegation at Pongsu Church, Pyonyang with pastor Li Song Bong fourth from left, and Rick Fee at right.



- Food distribution at government centre in South Hwanghae, North Korea.

- Everywhere, monuments to the "great leader", Kim Il Sung.

- Flood scene reconstruction.

- Unending concrete honeycombs.

organized with detailed beneficiary lists, appropriate ration sizes and competent execution of distribution. Effective monitoring remains central to the continued success of the present program to ensure particularly that vulnerable people receive assistance.

It is essential that the DPRK be a priority for food aid in 1997. The involvement of Christian Churches and organizations in providing food assistance has the potential for strengthening the long term process of working towards peace and reconciliation on the Korean Peninsula.

Unlike in other similar cases, the Canadian government has refused to allow the foodgrains bank to apply matching funds from the Canadian International Development Agency because of political relations with the DPRK. This makes raising appropriate funds more urgent.

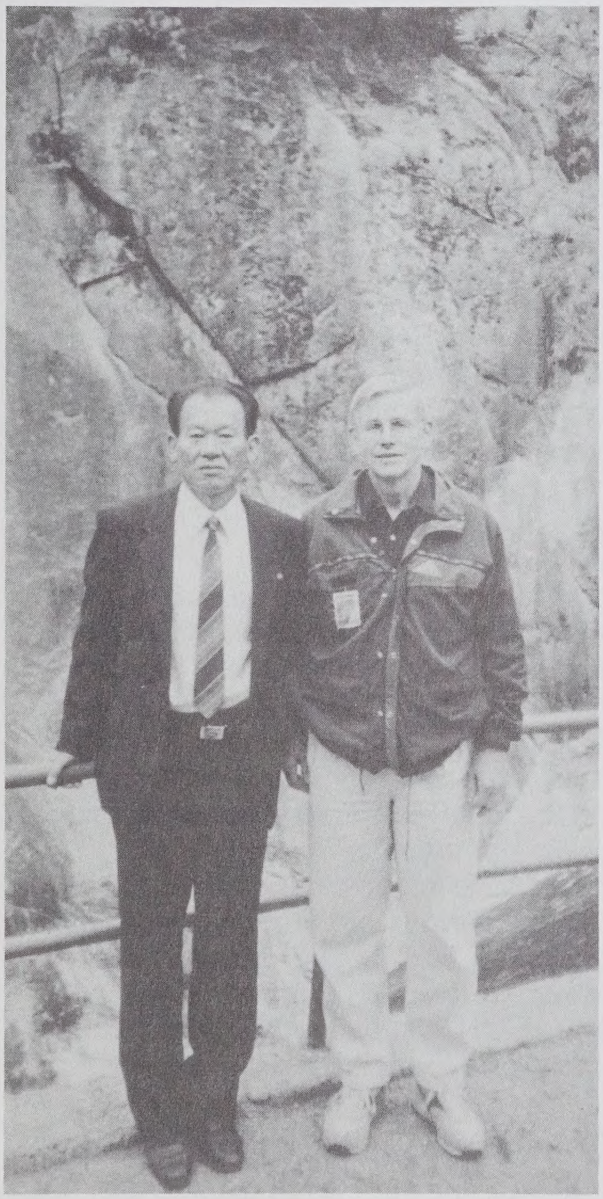
PWS&D sent an emergency appeal to all congregations in February 1996 with updates in March and June. PWS&D has committed a total of $140,000 towards a Canadian Foodgrains Bank shipment of food aid.

Donations should be marked **North Korea** and sent to: **Presbyterian World Service & Development, 50 Wynford Drive, North York, ON M3C 1J7.**

POLITICS AND HUNGER:

When feeding your enemy is the only answer

by Glen Davis



Glen Davis with North Korean offical near Myohyang Mountain.

You've all heard that old joke, haven't you? The proud mother goes to see her son marching in a big parade. As they march past in time to the music, she exclaims to the people around her, "Look! Everybody's out of step but my Johnny!"

My visit to North Korea gave me the odd sensation of being in a country that is out of step with almost the whole world, but is convinced that it is the only one that is *in* step.

North Korea is probably the most controlled society on earth. Everyone must conform. Everyone praises the late "great leader", Kim Il Sung and his son, General Kim Jong Il. Everyone wears a badge with the leader's picture on it. There is no private property. People live in government-built apartments and work on collective farms. They may only travel to other provinces with a special permit. Almost no one is permitted to travel outside the country. There is one TV station and one newspaper, both operated by the government.

For a westerner, this degree of control is bizarre and very hard to accept.

But in spite of the repression and control, there are some positives. There is no prostitution, no drugs and no crime. Food is rationed evenly to each family, so in times of severe shortage, like now, everyone suffers equally. That is, whatever food there is is shared evenly among all.

This means that although there is clear hardship and loss of weight throughout the population, there is none of that terrible malnutrition and death from starvation that we've seen so often in other countries that suffer famine and floods.

North Korea's food production has been hit by a triple whammy. In 1994 it was severe hailstorms. In 1995 it was sudden and severe flooding from record rainfalls, and more of the same in 1996. The 1995 crop was half of a normal year. All food reserves were depleted. People went on half the normal rations, and the lack of calories is taking its toll.

In 1995 the government appealed to the international community for food assistance. This was a tough decision for a

country whose deepest belief is in self-reliance.

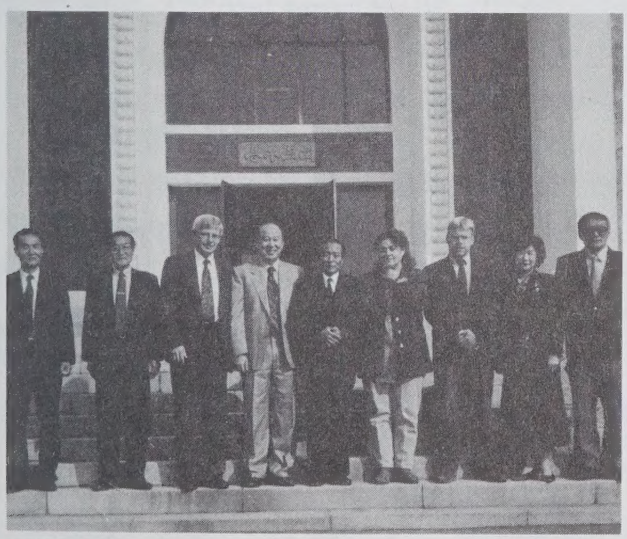
Shipments of rice and other food have been received from South Korea, China, the United States and from several non-governmental organizations, mostly churches.

The Canadian Foodgrains Bank, an organization of churches, has already contributed 4,750 metric tonnes of grain, and more has been sent through the World Council of Churches.

I went to North Korea as part of a four-person monitoring team, to observe distribution of food and to assess needs for future assistance. Two of us spoke Korean fluently. We were given good access to three of the hardest hit provinces and we came away convinced of the seriousness of the shortage, the integrity of the distribution system and the need to send further aid before this year's harvest is used up in February.

Some ask why we give food to people who are communists and who were our enemies during the Korean War. The answer is simple. When Jesus told us to feed the hungry, he did not tell us to check their politics first. In fact, he said, "If your enemy is hungry, give him food".

Many will remember the terrible days of the Korean War. What we might easily forget is that the war isn't really over. There is an uneasy armistice but no lasting peace.



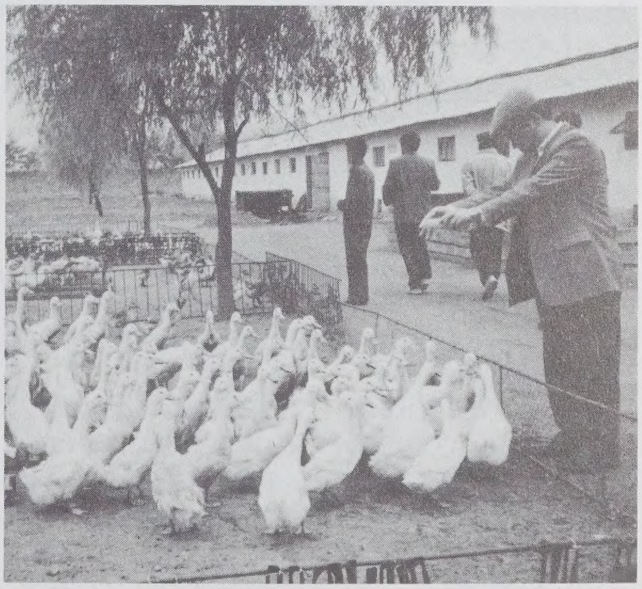
- ACT delegation at Pongsu Christian Church; Glen Davis third from left.

"If your enemy is hungry, give him food."

Proverbs 25:21

As followers of the Prince of Peace, let us pray that our gifts of food to hungry people in North Korea will help contribute a little to a climate of trust that is so essential if there is ever to be peace and reconciliation on the Korean Peninsula.

- Happy hikers on holiday pose near Myohyang Mountain.



- Surviving ducks and geese, with newborn at stock farm. Out of 21,000 only 100 survived heavy flooding.

Greater love hath no man...

- Sunil Ram, Christian Private "Eye".

Sunil Ram is an Executive Protection Specialist; some people refer to him as a Bullet Catcher. He also happens to be a Christian. Ram believes Christians have to act responsibly in matters of security as well as trust God to protect them.

Mr. Ram has spent many years honing his craft. His portfolio includes: Counter-Terrorist Training, Bounty Hunter, Electronic Security, Tactical Self-Defense, Executive Protection (Bodyguard), Private Investigation and a host of weapons training.

Armed with his vast knowledge and experience in the security industry and his desire to serve God, Sunil became a founding member of the Association of Christian Private Investigators and Security Agents. He is the President of the Association.

Sunil travels to churches providing seminars to fellow Christians on security awareness and self-defense. He speaks to Men's, Women's and Youth groups about how they can protect themselves in this increasingly violent world.

In October 19, 1996 he spoke to a full house at the Christian Centre Church in Toronto on how to "increase your odds in personal safety." This event was attended by the professional wrestler Jake "the snake" Roberts who shared his testimony of God's power and deliverance.

Sunil has provided security for corporate executives, celebrities and high profile individuals such as Dr. Billy Graham, Jake "the snake" Roberts and the former Toronto Maple Leaf Mike Gartner. He has appeared in numerous publications, on television and radio, including: 100 Huntley Street, CJMR 1320 AM and WDCX 99.5.

You can contact Sunil Ram at: Executive Security Services International, P.O. Box 1046-Station "A", Scarborough, Ontario M1K 5H5 Canada. Telephone: (416) 224-0426 Fax: (416) 224-0323.

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"Greater love hath no man than this, that a man lay down his life for his friends." - John 15:13

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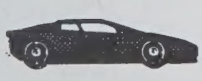
Greater love hath no man than this, that a man lay down his life for his friends"

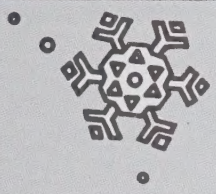
- John 15:13

Don't Invite Car Theft

- ☑ Before you leave your car, roll up the windows and lock the doors. When you return to your car, have your keys out and ready. Glance in and around your car to see if anything looks suspicious.
- ☑ Lock doors routinely while you drive. Do not pick up hitchhikers and do not stop to help stranded motorists; if you see someone who needs help, go to a safe place and call the police.
- ☑ Do not place your purse or any valuables in the front passenger seat. A robber can smash the window, grab the purse and disappear in the time it takes to sit through a red light.
- ☑ Refuel before you gas gauge read "empty." Be certain your car is in good repair with all its lights working properly. If you do get stranded, raise the hood and tie a white cloth to the antenna or display a sign saying "Help—Call Police." Stay inside your car and keep it locked. If someone offers to help, crack your window and say, "Call police."
- ☑ If you car is bumped from behind under suspicious circumstances, don't get out. Drive slowly to the nearest well-lit, busy area, motioning for the other driver to follow. An aspiring carjacker will flee.
- ☑ If you have a garage, drive in head first so your headlights light up the entire space. Using a remote garage door opener when you are still several houses away can scare off a burglar.
- ☑ Supply your car with a flashlight, fresh batteries, flares, jumper cables, a fire extinguisher, and a first-aid kit. Consider investing in a car phone if you spend a lot of time behind the wheel.
- ☑ Supplemental security devices such as "The Club" that immobilize the steering wheel, lock the brakes, or prevent shifting the transmission are substantial deterrents to auto theft. They should be clearly visible from outside the car.
- ☑ Ask your insurance company whether it offers a discount on your policy if you engrave your car or install an alarm system.
- ☑ For more information, contact: Citizens for Auto-theft Responsibility, P. O. Box 3131, Palm Beach, FL 33480, 407-478-8990.

Source: *Staying Safe: Prison Fellowship's Guide to Crime Prevention* by Beth Spring (Zondervan Publishing House, 1994), available at your local bookstore or by calling 800-727-3480.





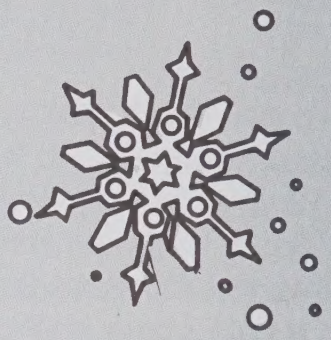
January

Through January's blinding snow
with frosty breath I puff and blow,
plodding wearily while children cheerily
roll in it, play in it, loving it dearly.

Making a fort, or sliding on sleds
covered all over from feet to heads,
brings back a time so long ago
When I too used to love the snow.

Now I'm older, blood is thin
cold makes me shiver, I'll stay in
peeking through my window pane
waiting for the Spring again.

Gladys Nolan

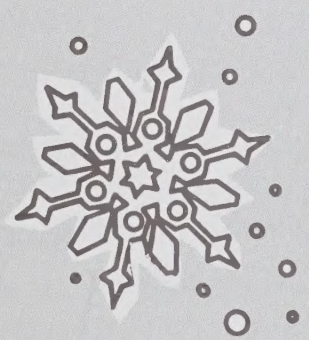


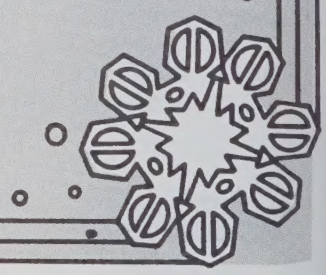
February

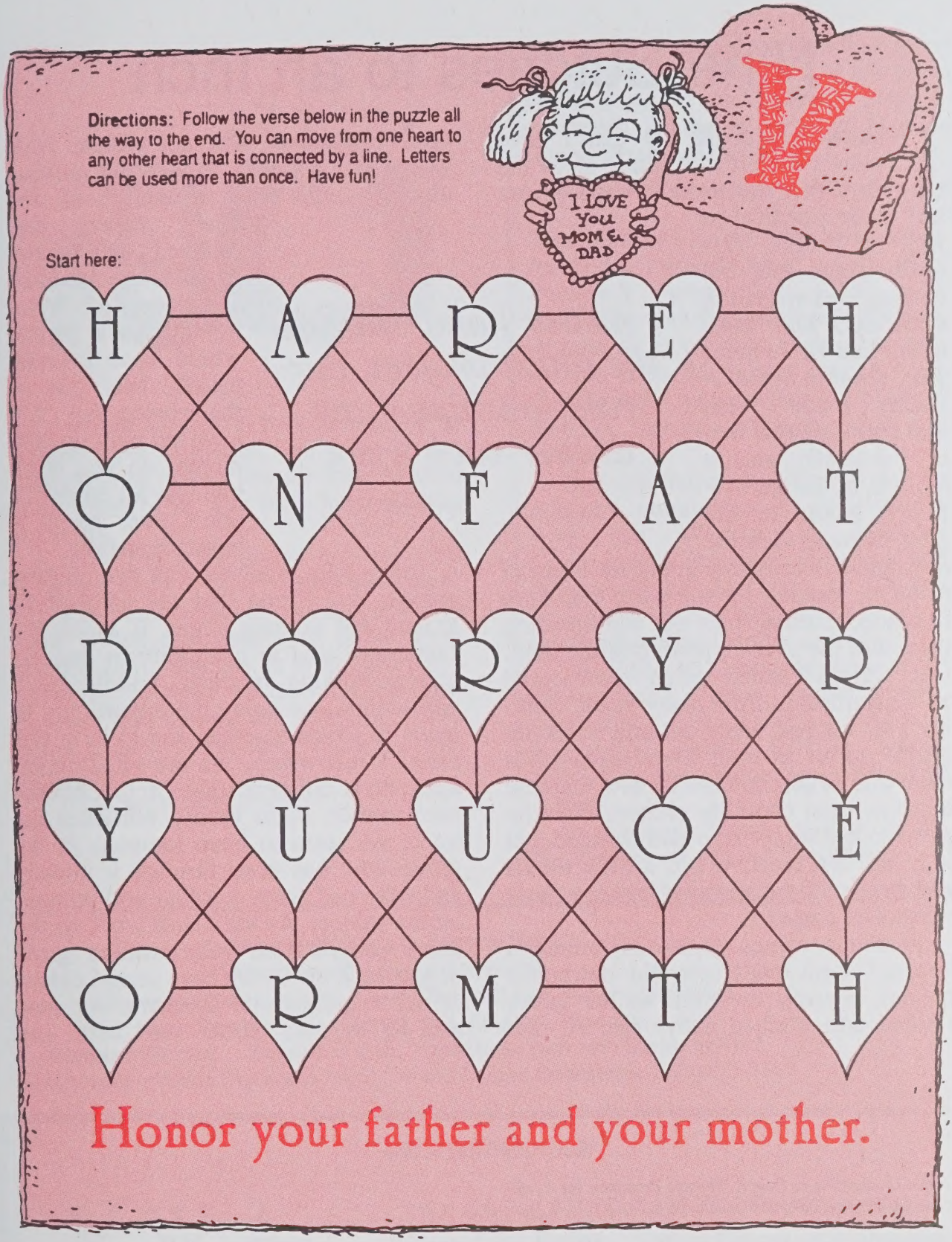
Snowflake blossoms swirl
like a myriad of patterns
against an ever-changing sky;
hidden waters, coffin-lidded with ice
move swiftly where valleyward
violets crouch under snow.

The world has seen many winters
Spring may seem forever gone,
but in the stubble of a dead season
roses gather forces;
dandelions, drunk with sun
will soon sprawl across a green field
and high above the clouds
a yellow bird will sing
of freedom from a February cage.

Gladys Nolan






Directions: Follow the verse below in the puzzle all the way to the end. You can move from one heart to any other heart that is connected by a line. Letters can be used more than once. Have fun!
I LOVE You MOM & DAD
Start here:
H A R E H
O N F A T
D O R Y R
Y U U O E
O R M T H
Honor your father and your mother.

Source: ***Ten to Grow On:Teaching the Ten Commandments to Today's Child*** by Sandra Klaus (ZondervanPublishingHouse, 1992). Available at your local bookstore or by calling 800-727-3480

Answers to puzzle on page 29.

Nine Stitches to an Inch

I guess you could say that I have known the art of quilting since the days that the need for bed covers had to be practical as well as useful. This rather dates me, but nothing was wasted in those days when most of our household items were sewn at home. A "ready made" item was seen as a real luxury but finally, when it too was no longer useful, it would be set aside to be used in the next quilt. I remember going over bits of material, looking for the parts that were not faded, cutting them out and blending them into the overall pattern of the quilt. Our finished quilts often represented entire wardrobes from many years, clothing that we had worn out and no doubt grown out of as well. These days quilts start with bright colours of new material that has been carefully chosen. Favorite patterns and styles have also changed, but it is still the creative and artistic minds and hands of women that fashion these wonderful pieces.

When the women came to my mother's house, I spent many splendid afternoons playing beneath the quilt as the ladies chatted and stitched above me. At that time, however, I did not realize what wonders sitting with friends and quilting together could bring to mind, soul, and heart. Stress was relieved, and friendships were formed and deepened. When my mother's friends would leave I would usually hear one of the women say, "I'll have my quilt up next month, do you think you can all come?" I don't ever recall a negative answer.

As our hands work the latest project, our relationships grow deeper each week.

Today I am involved with two quilting groups, and I find that the atmosphere around the quilting frame is much the same as it was in my mother's day. As young working mothers, middle aged, and seniors, we enjoy the opportunity to learn, to create together, and to have this time of fellowship. We are all different ages and at different stages in life, but the conversation flows easily. Whatever the topic, we seem to have someone in the group who has been through it already and can shed some wisdom and humour on the subject. As our hands work on the latest project, our relationships grow deeper each week. We have shared details of our triumphs and disasters, our pain and our joy. We share our faith and

SUBSCRIPTION FORM

I want to subscribe to *From A Woman's Perspective* for 2 years.
I enclose a cheque for $10.70 (includes G.S.T.)

Name: _____ *Telephone:* (____) _____

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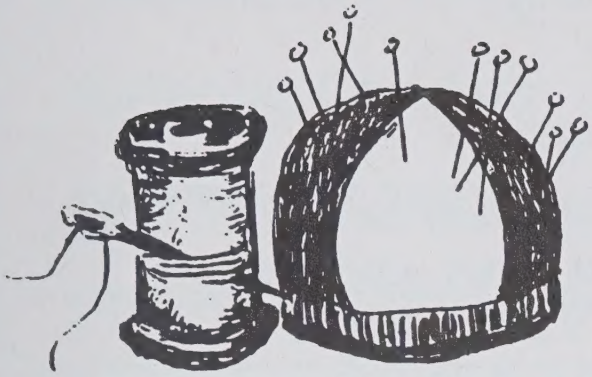
Mail this form and cheque to: *From A Woman's Perspective,* Ministry & Church Vocations,
50 Wynford Drive, North York, ON, M3C 1J7.



support one another in the journey. We no longer meet in homes. We meet in our churches and quite a few are there to learn from those of us who have been quilting for years.

I have heard beginners cry out, "I'll never get eight or nine stitches to an inch" but with practice and encouragement they have willed their hands to make those good uniform stitches. It is an example, a metaphor of what we do for each other beyond the lessons of stitching. Now when a quilt is finished, I always hear someone say,

"What's our next project?"....

- Ramona McWatt sings in the choir at her church and is an avid quilter. A few years ago she began a new quilter's group at her church at the request of younger women who wanted to learn..

Nine Stitches to an Inch was taken from the current issue of ***from a Woman's Perspective. FWP*** is a newsletter with the purpose of keeping women in touch with each other and sharing with the whole church their theological perspectives, biblical insights, special interests, joys and concerns.

The newsletter is prepared by an editorial committee in co-operation with the Women in Ministry Committee. It is published in May and November by Ministry & Church Vocations, Life and Mission Agency of the Presbyterian Church in Canada.

The Editorial Committee consists of Karen Bach, Judee Archer Green, Margaret Henderson, Minnie Kilpatrick, Fairlie Ritchie, Nancy Serrick, June Stevenson, Maureen Walter.

In exchange for the cost of an ad, the committee offered this article.

Victoria Women's Association

Celebrates **100 years** with a special

Centennial Dinner, March 1, 1997, Burwash Hall, Victoria University

Guest Speaker: Alan Skeoch, 6T1, Educator, Historian, Artist

Everyone Welcome. Tickets $35 each. Please order early with cheque to ***VWA***

Information: Marian M. Gibson, (905) 274-0927, Joan Breukelman, (905) 625-1445

V W A

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Mississauga, L4X 1Y1
Ontario

VWA **Special FUND RAISING Recital** starring:

Mary Lou Fallis, ***Prima Donna on a Moose***

in: Chapel, Victoria College, **Thursday, October 23, 1997**

Limited number of tickets. Price: $125 each

Because matching grants available, please order by cheque on or before March 1, 1997, from Alumni Office 416-585-4500 A portion of ticket price is tax deductible.

Proceeds to VWA Bursary Fund.

Hugs

It's wondrous what a hug can do.
A Hug can cheer you when you're blue.
A Hug can say "I Love You So"
or "Gee I hate to see you go."
A Hug is "Welcome back again."
and, "Great to see you! Where've you been?"
A Hug can soothe a small childs pain
and bring a rainbow after rain.
The Hug! There's just no doubt about it -
We scarcely could survive without it!
A Hug delights and warms and charms.
It must be why God gave us arms.
Hugs are great for fathers and mothers,
Sweet for sisters, sweet for brothers.
And chances are your favourite aunts
Love them more than potted plants.
Kittens crave them. Puppies love them.
Heads of state are not above them.
A Hug can break the language barrier,
and make your travels so much merrier.
No need to fret about your store of them,
The more you give,
the more there's more of them.
So stretch those arms out without delay, and
Give Someone a Hug Today!!

- Reprinted with permission from *The Orbiter*, September 1996.

Community Chaplaincy

fostering Christian community and providing pastoral care

In a tiny room a man lies in restless discomfort. His spine had been damaged in a work accident and even lying still in bed can be painful for him. His life is limited. The room he lives in constitutes his world, he has no family in Canada and no friends who visit. Unable to walk to the dining room his meals are brought to him. He dines alone.

Down the hall a young woman sits alone in her room. Mental illness shapes much of her life and she spends hours poring over rambling entries in a notebook. From time to time she drifts into the lounge to watch television. Boarding home residents may have very limited horizons.

A new mission work has been developed within the Presbyterian Church in Canada which is designed to meet the pastoral needs of such people.

Community Chaplaincy is a new model of urban mission which involves regular visitation into some of the large boarding homes in Toronto. It brings the love of Jesus into a community of people who are either physically unable to attend a church or do not feel at home in conventional congregations.

Five homes, with a total of roughly 150 residents, are visited each week. Residents are often elderly or in poor health, many suffer from addictions or mental illness and need help in obtaining medical care or the help offered by other agencies. Loneliness is chronic. There is no real sense of community or Christian family.

The chaplain spends one day a week in each home providing pastoral care for the residents and conducts a worship service.

This worship service, intimate and joyful, provides a needed reminder of the great, encompassing love of God. People living on the fringe of society can find it hard to believe that God shows an interest in them. The truth of a personal Saviour required a great leap for one of the men: "I can hardly believe that God would care for me."

Community in the spiritual atmosphere of house churches is the goal of the chaplaincy. Volunteers from local churches are welcome to be part of our cooking sessions and small group outings. And so as the wider church lives out the love of Jesus then truly any home can become a place of blessing where all of us in our mutual need might receive mercy, joy and peace, the Word of Life, and forgiveness, healing and laughter.

The ministry is a challenging one. It reaps many blessings from the strange beauty of those who live in brokenness and virtual isolation. In its ongoing work Community Chaplaincy appreciates the prayer and financial support of congregations, individuals and mission groups.

Community Chaplaincy
The Presbyterian Church in Canada
Financial Services Department
50 Wynford Drive
North York, ON M3C 1J7

Rev. Rodger Hunter, 416-488-0136

Hot Spot

Scamper was miserable! The little Cockapoo had chewed a spot high up on her rear leg creating a red, raw area, devoid of hair. Vets call it a "hot spot".

Scamper was on a cottage holiday with her family and there was no vet available to provide the necessary medication. She vigorously opposed all efforts to dress the area and worked tirelessly to bite off the bandage. Then the chewing began again. She just wouldn't allow it to be covered.

Once home, help was immediately available, but she was unhappy with the enforced treatments. She didn't seem to understand she was being lovingly cared for with great concern. She shot reproachful glances from under a piece of furniture to her caregiver after each application. The prescription was finally effective and she was her bouncing little self again.

Like Scamper, sometimes we have "hot spots" in our lives. Living is made miserable by some situation we are in. At times, these happenings are God-sent for our growth in grace and to make us a blessing to others. If we are ill, grieving the death of a loved one, unemployed, separated or divorced, lonely or misunderstood, we can feel alone and forsaken. We may be the cause of our own problem or be the victim of another's actions. Then there are many heart-breaking situations that are very personal, known only to one's self and God.

But God does know! That is why God sent Jesus to live on this earth in a human body. He experienced the very depths of pain and suffering so He could understand ours. In His resurrection, He showed us that the worst than can happen, death, has no power over Him. He suffers with His believing children now, but our ultimate death will only take us into His presence. Faith can see beyond the present trouble to the promise of rest with Him. Don't be like Scamper and resist His treatment. Trust the Lord to use all things here for your good.

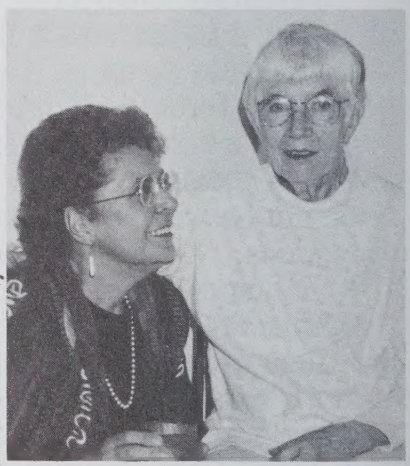
E. Jean Abrams

Meet Hazel: "The Lady Who Cares"!

I just returned from a deputation tour of the mid-West and, during my visit to Calgary had an unexpected, yet wonderful experience. I met Hazel Jones!

This wonderful lady is known to all the overseas personnel, albeit in name only to most. Hazel's mission has been to write, regularly, cards and notes to all who serve(d) outside of Canada. Her tokens of love and assurances of prayers have touched all of us. She has been so wonderfully faithful.

Now Hazel has reached the point in life where she is no longer able to write. She assures me that she continues to pray, however. I think it is our turn now to pray for Hazel and to say "thank you". It was a privilege to meet you, Hazel. God's blessings on you. - Margaret Vanderzweerde



- Left to right: Margaret Vanderzweerde and Hazel Jones.

To Change or Not to Change

A Mini-Study to Reflect on the Publication Title "Glad Tidings"

by L. June Stevenson, Editor

Groups and individuals are being invited to 'have their say' about changing the title "Glad Tidings." This mini-study has been produced to encourage study and reflection on the current title and to come up with suggestions. It can be used at a local group meeting, or adapted for a Presbyterial or Synodical meeting.

This does not mean that the name has to be changed or that new names have to be suggested. It means that you are being asked to prayerfully consider all the possibilities.

This study was included in the summer mailing that goes to all local group Glad Tidings Secretaries. It is hoped that each local group, and each individual subscriber and/or member of the WMS will have some input into the process.

In 1999 the Glad Tidings Editorial Working Group needs to bring a recommendation to Council as part of the Five Year Plan.

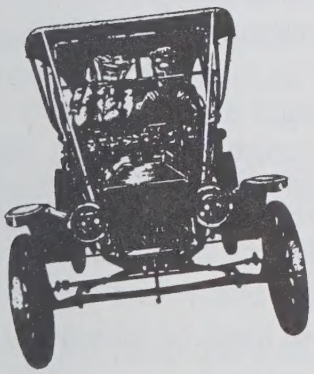
Groups/individuals are being asked to study this throughout 1996 and 1997 with **final suggestions going to the Glad Tidings Secretary at the Presbyterial level in the fall of 1997.**

It is hoped that each **Synodical, with the help of the Glad Tidings Synodical Secretary, will prepare a recommendation/suggestion at their Annual Meeting in the spring of 1998.**

The Editorial Working Group will review material at their meetings in October 1998 and February 1999. **A recommendation will then be presented to Council 1999.**

Introduction to Study

Opening Hymn: Choose a hymn from the following list.



O Word of God incarnate #287
Thy hand, O God, has guided #306
Tell me the old, old story #401
When voices are confusing #455
May the mind of Christ my Saviour #446
The heavens declare Thy glory #294

- All the above hymns are from the Book of Praise

Christ's Word to Us #35 A Singing Faith by Jane Parker Huber

Scripture: Choose one or two from the list under **Activity 1**.

Purpose of Glad Tidings:
Read the purpose of the Glad Tidings, or have participants read it from the inside front of the magazine, or have it written out on a flip chart.

Purpose of Study:
Explain that this study will give everyone an opportunity to 'have their say' about the title Glad Tidings. As part of the Five Year Plan, the Glad Tidings Working Group must bring a recommendation about a name change to the 1999 Council meeting. This study is the first step in the process.

Activities: Do at least **three** of the following five activities:

Activity 1 ***Looking to Scripture*****:** Have as many different versions as you can of the Bible on hand. Be sure to include a King James Version and an NRSV.

Divide into small groups and give each group one or two of the scripture passages:

Isaiah 61: 1-2	Luke 4: 16-21
Acts 13: 13-33	1 Cor. 2: 6-16
Psalm 40: 9	Isaiah 52: 7
Luke 2: 8-14	John 8: 31-36

Discuss what the passage is saying about how we are to proclaim the good news of God's redeeming love and grace. What does the passage suggest about how Christian publications are to reflect the good news? How is this relevant to the title of a Christian publication?

Spend some time sharing responses in the larger group.

Activity 2 ***Objects, Then and Now*****:** Bring in objects such as those listed below, and any others you might think of: antimacassars, old sugar/flour scoop, stereoscope, hand made tools, old lace, oil lamp, salt dish or salt spoon, quill pen or pen nib, golliwog, mortar and pestle.

Discuss the usefulness of these articles, then and now. What would be the value of continuing to use them? What would be the benefit of replacing them?

Activity 3 ***Words, Then and Now:***
Distribute a list of words such as the following: ship's tack, issue, seed, faggots, varlet, fop, spigot, gay, tidings. Add other similar words you can think of. Break into groups. Ask groups to define each word, telling them the meaning you want is not in common use. The first group to know what all the words mean should indicate this. That group can then give their answers to the total group. If no group comes forward after 15 minutes, then take the words up in the total group. A prize could be given. Dictionaries could be used.

Discuss in the larger group how and why some words change in meaning, and why some are no longer commonly used. What does this say about titles of magazines?

Activity 4 ***Titles:*** On a flip chart list magazine titles such as the following. Add

others you may know: The Enquirer, Spectator, Record, Times, Observer, Witness, Telegram, Message, Contact, Servant, Update, Outreach, Connection...

Discuss what each title implies about the publication. Which titles imply a sense of urgency, of excitement? Which ones appear to be static or unchanging? What titles seem inviting and why? Discuss the title "Glad Tidings" in this context.

Activity 5 ***Ideas from Faith Experiences:*** Invite the group to think creatively about faith in their lives. List all the words or phrases that come to mind. Some might be: Life is a journey. Our lives are but a tapestry. Weavings. Servant people. Living epistles. Living stones. Mountain tops and valleys. Interconnections. Threads. Telling our stories.

How can these words or phrases be used to express the hopes and dreams of the WMS magazine? Brainstorm and list some names that come from this activity.

Conclusion: Conclude with Activity 6. Note that you are expected to send the results of this activity to the Presbyterial Glad Tidings Secretary.

Concluding Activity 6 ***Having Your Say:*** Invite participants to suggest possible new names for the magazine. Don't discuss these, just list them as they come.

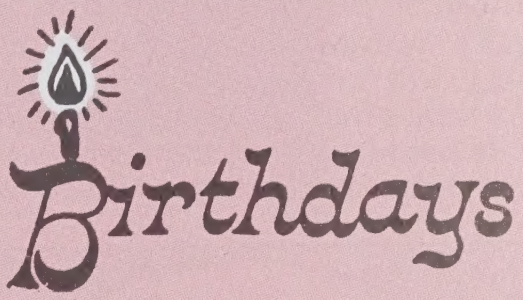
Without discussion, take a show of hands to the following questions:
Who is satisfied with the name "Glad Tidings" and would prefer no change?
Who would be open to changing the name?

Record suggestions and responses to the above and send them to the Presbyterial Glad Tidings Secretary.

Closing Hymn: Close with one of the suggested hymns.

Prayer: Gracious God, as you have guided your people through the years, guide us now. We thank you that you have made us co-creators with you. May all that we do and say reflect your redeeming love and grace. Amen.

Change of address
Southwestern Ontario Educational Consultant
Erin Crisfield,
159 Gardenwood Dr., #1009,
London, ON N6J 4L5



Overseas Staff

February
5 - Philip Barsoum, Jerusalem
12 - Ian Kent, Nepal
12 - Christopher Barsoum, Jerusalem
18 - Viola Duff, Central America
20 - Nan Budding, Nepal
20 - Hubert Budding, Nepal

March
1 - Peggy Reid, Nigeria
8 - John Duff, Central America
12 - Ling Schwarz, Nepal
18 - Doreen Morrison, India
19 - Naomi Inglis, Malawi
21 - Elizabeth Kerr, Malawi
27 - Margaret Vanderzweerde, India

MUSIC MUSIC MUSIC!

!!! NEWSFLASH !!!!!

Update on New Book of Praise

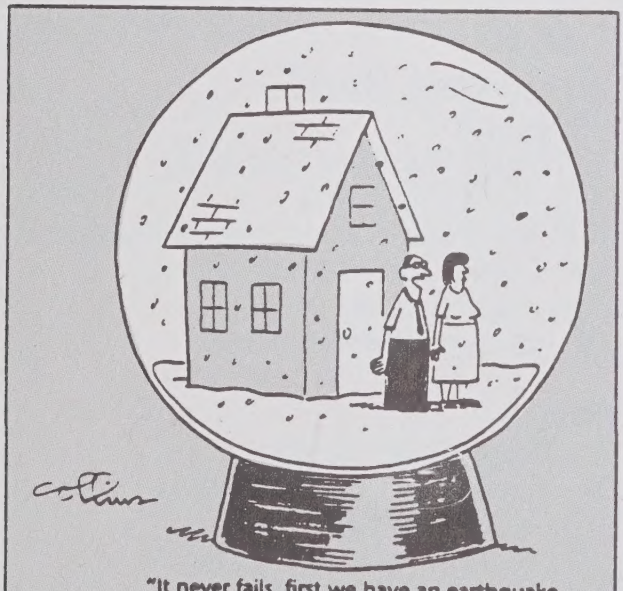
Thirty per cent of congregations of The Presbyterian Church in Canada so far have ordered the revised Book of Praise, due for publication around the end of February, with sales reaching about 44,000 copies.

Don Anderson and Andrew Donaldson, co-editors for the project, say that the book had been expected to pay for itself by the year 2,000, but that milestone will likely be reached two years ahead of schedule.

No money from *Presbyterians Sharing...*(the denomination's budget for national and international work) has gone into its production. Instead it was funded by a loan at competitive rates from the Church's investment portfolio. The first printing will be 50,000 copies. These details were given to a recent meeting of the Life and Mission Agency Committee.

In a related matter, the new Psalter has sold 20,000 copies and has already more than paid for itself. Based on the New Revised Standard Version of the Bible, the book provides congregations a variety of ways to use the Psalms in worship. They may be read responsively, read responsively with a sung response after every section, or chanted. At first, not many congregations are expected to take advantage of the chanting option, but there are some within the denomination who use chants in worship from time to time. A full music edition is being prepared.

One member of the Life and Mission Committee said that the Church needs to know how the books have been funded. "Many think the money comes from the general funds of the Church. We need to let them know that in fact the books are being funded by the people who will use them."

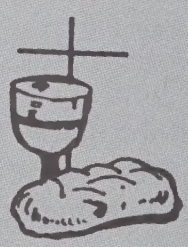


"It never fails, first we have an earthquake and then it snows."

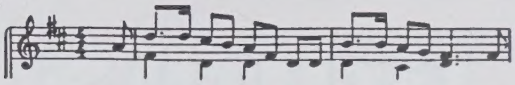
Source: *Marriage Ain't for Wimps* edited by Ron Lee (Zondervan, 1995), available at your local bookstore or by calling 800-727-3480.

How many times have I had fish and bread and not realized the miracle of simply being fed?

Joan Bond



From Sea to Sea in Canada



From Sea to sea in Canada,
across our sunfilled land,
In middies white, with faces bright,
in unity we stand;
On ev'ry brow is loyalty and
friendship in each hand,
One truth we seek, one purpose clear,
in sisterhood we stand

PRESBYTERIAN REPS. TO NATIONAL CGIT ASSOCIATION

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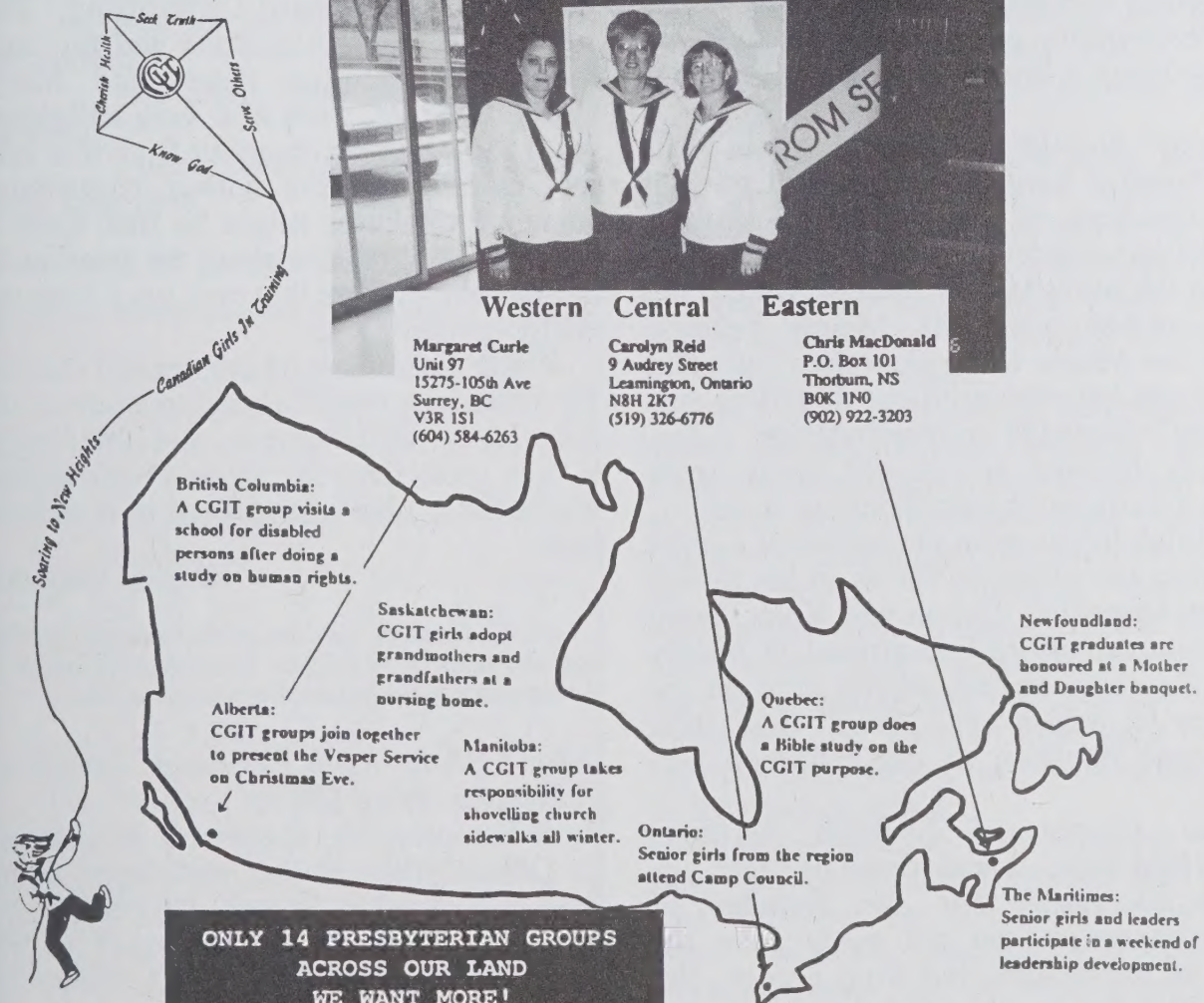
Margaret Curle Unit 97 15275-105th Ave Surrey, BC V3R 1S1 (604) 584-6263	Carolyn Reid 9 Audrey Street Leamington, Ontario N8H 2K7 (519) 326-6776	Chris MacDonald P.O. Box 101 Thorburn, NS B0K 1N0 (902) 922-3203


Seek Truth
Serve Others
Know God
Canadian Girls In Training
Soaring to New Heights
British Columbia:
A CGIT group visits a school for disabled persons after doing a study on human rights.
Saskatchewan:
CGIT girls adopt grandmothers and grandfathers at a nursing home.
Alberta:
CGIT groups join together to present the Vesper Service on Christmas Eve.
Manitoba:
A CGIT group takes responsibility for shovelling church sidewalks all winter.
Ontario:
Senior girls from the region attend Camp Council.
Quebec:
A CGIT group does a Bible study on the CGIT purpose.
Newfoundland:
CGIT graduates are honoured at a Mother and Daughter banquet.
The Maritimes:
Senior girls and leaders participate in a weekend of leadership development.

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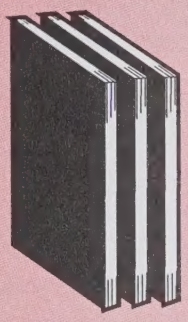
COME JOIN IN THE FUN
HELP US SOAR TO NEW HEIGHTS.



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Loving Conflict: Saint Augustine, John Calvin, John Knox (Three Reformers who shared history, and contributed most to the Presbyterian/Reformed tradition) *by David J. Crawford. Davmar Publications, 1996. Price $10.00.*

The author of *Loving Conflict* has suggested that an alternate title for his book would be "Everything you ever wanted to know about being a Presbyterian but didn't dare ask."

Why should we think about our Presbyterian heritage? Why can't we just be members of the twentieth century Christian community without worrying about the past? Mainly because we did not just surface overnight. Mainly because there are people who risked their lives that we might have the privilege of calling ourselves "reformed" or "presbyterian" today. Mainly because we should know some truly significant things about our roots.

I think this is what the author of *Loving Conflict* has achieved for us in his trilogy about Augustine, Calvin and Knox. From his comprehensive background in history and theology, he has shared with us the "times in which they lived", and their immense donation to our reformed heritage.

For people of Scottish heritage, Crawford states, it may come of some surprise to learn that the founder of Presbyterianism did not come from the land of the heather, but from France. Not only that, but he, John Calvin, was strongly influenced by great old St. Augustine, who died valiantly, opposing the barbarians who invaded and devastated his Empire many centuries before. And the Scot, John Knox, studied at Calvin's famed Academy in Geneva, before returning to light the torch of reformation in Scotland.

I found the comparisons between Augustine's City of God and Calvin's Institutes significantly interesting. The conversion of St. Augustine and the confrontations between Knox and Mary, Queen of Scots, were also very enlightening. I did not expect humour from this subject matter, but the author contributes some. A weakness might be that there is not much information about the families of these reformers, but that may have been the author's intent.

While the book is recommended reading for the laity, it would appeal to students for the ministry of the church, and also clergy. It is a good read for those Presbyterians who wish to take a long, hard look at their past.

Janet E. Hancock

- Janet E. Hancock, an Edmonton educator, literary buff and elder at Strathcona Presbyterian Church, is the daughter of the author, David J. Crawford.

Here I Sit *by Rene Fumoleau. Published by Novalis. Price $18.95.*

Rene Fumoleau has spent over 40 years as an Oblate priest in the north after being born and raised in France. This collection of poems conjures vivid images of his life and work and we learn much about the heart and soul of a faithful man.

Whether he reflects on children:

Deprived children

raised in egoism,
uneducated in humanity,
illiterate in compassion,
misinformed of the Divine Mystery.
blind to the interdependence of all living beings.

Don't 'Children Rights' include a right to the truth?

Or whether he reflects on spirituality:

[Ben] tiptoed out, walked two blocks,
found himself in front of a church, and entered.

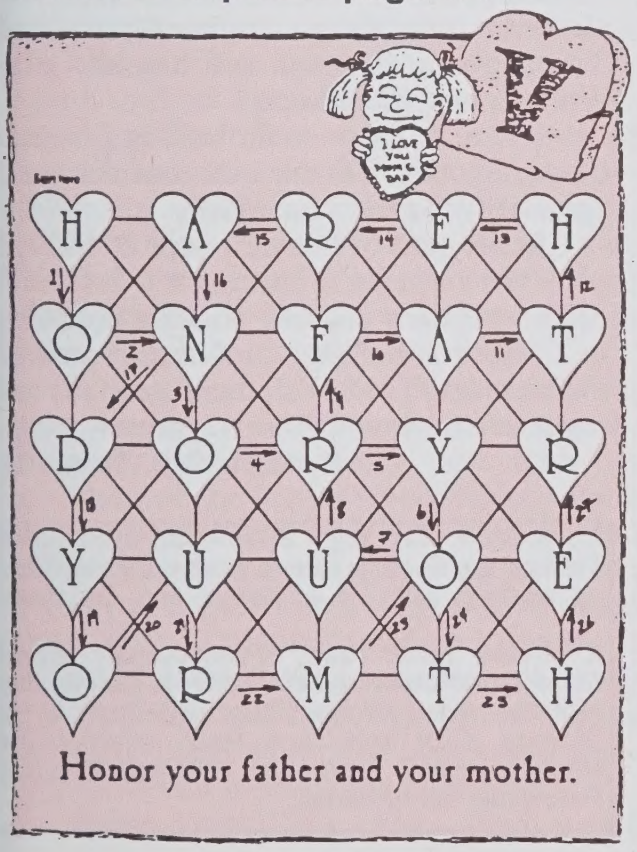
Somebody was reading from a gospel book written by Luke:

"To the man who has, more will be given;
and from the man who has nothing,
even the little he thinks he has will be taken away."

Ben started to feel so good, and he smiled:

"At least, that guy is talking straight,
I never heard so much truth for a long long time."

Answers to puzzle page 17:



Or whether he reflects on the experiences of native peoples:

The third door on the right was half open.

The woman stopped, and Charlie asked:

"Is that where you live?"

Before she could reply,
a rough voice,
in a despairing tone,
answered from behind the door:
"No, that's where we die."

There is much in here for both personal and group devotional reflection.

Ray Hodgson

Christ is a Native American *by Achiel Peelman. Published by Novalis. Price $24.95.*

Achiel Peelman has been writing about native spirituality, Christianity, and their interconnections for many years. This book is his most thoughtful, and most provocative.

For those who are familiar with "liberation theologies" that have sprung up around the world, much of this book will evoke analogies. It is not a theology from the grass roots but records many local voices as they work out what it means to be Indian and Christian.

Part I is an overview of contemporary native cultures and their historical interactions with Christianity. Part II records oral stories of those who shared their vision of Christ with him since 1982. Peelman is not in favour of a romantic view of Amerindian cultures that attempt to freeze them in the past. Rather, he insists that they are contemporary, that they can adapt to modern life, and can offer their members the basic values they need to survive in the modern world.

In understanding their religious journeys, process is more important than content. "This journey is constituted by personal visions and experiences of the Great Mystery, rather than by beliefs, doctrines and rituals" (page 43). The stories he collects are eye-opening accounts of personal experience that cause one to reflect on the

poverty of the stories most Westerners tell and hear. His invitations to engage in inter-religious dialogue can be used in conversations with our neighbour, who can belong to any one of several vibrant religious traditions.

Peelman, a Catholic, often refers to his own tradition as he weaves his themes and this makes it a little less accessible for those with no theological background. This book should be read in conjunction with John Webster Grant's *Moon of Wintertime*, a history of mission encounters. There are many stories that can be used at WMS meetings and they supplement the adult multicultural mission material.

Ray Hodgson

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Northstone

Forward in Faith

This year each Synod receives $55,000 from WMS funds to help pay salaries and expenses of Regional Staff. WMS representatives are part of the Consultative Committees. Janette Mackie, Co-ordinator of the Alberta and The Northwest Coordinating Committee tells us what this partnership with the Church means in Alberta.

"As I write this Rev. Dr. Roy Gellatly has been working in Alberta and the North West for nearly one year. Rev. Gellatly is very involved with the WMS and attends most Presbyterial meetings. During the month of February, Rev. Gellatly was involved in driving our Council President around many places in Alberta, meeting many WMS members from all parts of the Province.

"He has worked with the Presbyterials when we have been privileged and fortunate to have missionaries visit our area. Rev. Gellatly has visited the presbyterials and congregations sharing reports from Council, doing workshops on the new studies, attending Anniversary and Thanksgiving Services and has also presented many workshops."

A similar story could be told for each of our Synods. I thank everyone for their generosity for the year 1996.

At the start of this new year of 1997, I place the verse 1 Corinthians 4:1-2. (NEB) before me each day: *We must be regarded as Christ's underlings and as stewards of the secrets of God.* Well then, stewards are expected to show themselves trustworthy.

Irene Nesbitt, Treasurer

Correction: On page 9 Nov/Dec 1996 *Glad Tidings* the Buddings were incorrectly identified as working with *IM* in Kenya and Tanzania.

It should have read: *"Presbyterian World Service and Development works in partnership with the Presbyterian Church of East Africa (Kenya). Dick and Jane Paul, International Ministries staff, work with Mission Aviation Fellowship out of Kenya.*

Dear Friends

John & Viola Duff,
c/o PCC Mission,
Apartado 2752,
Correa Jorge Navarro,
Managua, Nicaragua
Autumn 1996

Wouldn't it make more sense...?

by John Duff

The adults being asked to support a youth work experience in Central America asked a pertinent question: "If what you want to do is help a poor family in Nicaragua build a new house, wouldn't it make more sense just to send them the money?" After all, it was reasoned, materials for the house could be had for $1,500, while sending the Canadian group down there to help build it would cost ten times that much.

If the bottom line is building houses, it would indeed be more efficient to just send the money. The question challenged the youth to think again about why they wanted to go. Their first stab at a statement of purpose talked about going to build something for people in need in Nicaragua. After talking about it some more, they decided they were going to work *beside* Nicaraguans, to build friendships, and to learn about life in a different culture.

Putting flesh on that purpose, during two unforgettable weeks in March, involved getting to know and love the members of the family whose flimsy shack came down in just a couple of hours, and whose new house went up with their own efforts, and that of their neighbours, joined with that of their Canadian friends. It included exchanging experiences with young people in a church project in Ciudad Sandino, listening to their songs, and playing some ball in the street with them.

There was the day that some Nicaraguan young men in El Cacao, related to YMCA (and encouraged in their musical talents by the visit of Laura Stevenson last year), sang moving songs they had written about their ideals of caring, equality and mutual respect in the relations between men and women—astonishing words in a culture with so much "machismo".

There was the day when they went to the city dump, and saw children, women and men picking through garbage for plastic, metal, and paper that could be sold for recycling to give them a meagre subsistence, and then realized how much it meant that some of those children had the opportunity to be part of a folk dancing group, and to imagine a world of beauty and grace. There were times for play with children in the barrio, for smiles and hugs that need no words to create understanding. There was a Saturday night exchanging songs and dances with youth rooted in the Caribbean culture of the Atlantic coast, and a Sunday morning singing hymns and anthems together with them in church.

There were difficult moments along the way, too. After visiting the garbage dump some came back to their hostel to turn the radio up loud in the bathroom and take long, long showers. After meeting the family in the barrio for whom we were building a house some wanted to sell all that they had and work 36 hours a day if possible, to do as much as they could in their short time to make a difference for their new friends–and couldn't appreciate that others still wanted to spend an afternoon at the beach. We had to work at learning tolerance of the different ways people in the group lived their culture and poverty shock. But in the end, by the grace of God, we found reconciliation and reached for understanding.

The presence of the Canadian young people was an encouragement for the Nicaraguans to whom they came, in a way that a cheque in the mail could not have been. Afterwards the Canadian young people said that the experience had been life-changing for them (see "Mission

Accomplished" Sept/Oct *Glad Tidings* pp 6-8). For some, it deepened Christian faith. Others felt confirmed in a calling to overseas service. After meeting people more fully alive and deeply spiritual than many Canadians, with fewer material things in their hands, there have been changes, too, in the way participants now perceive our own culture and consumer lifestyle.

Did the trip make sense? Only if you think differently about where the bottom line really is. And thinking differently about the bottom line might be healthy for us, not just when it comes to sending youth delegations to Central America, but for much else that we do in the church, and in our society.

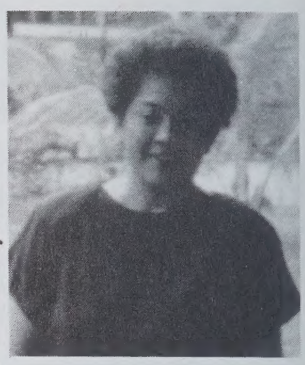
Partnership in Nursing Education

by Viola Duff and Lidya Zamora

During the past two years of working together at the School of Nursing, various teachers became aware that the topic of violence against women and children was not being addressed in the nursing curriculum in a systematic way and applied to the Women's Inter-Church Council of Canada (WICC) and received a donation of $2000 (Cdn).

It is amazing how much has been done with this money. A Nicaraguan professional who works with families in distress, helped us at the School of Nursing and together we will "launch" a workbook this summer. To make sure this event is noted, we will invite the Minister of Health of Nicaragua, the Nursing Association, church leaders and all the Directors of the Schools of Nursing in Nicaragua.

We will organize a workshop on how to use the book and we will provide this manual to all the schools. There are plans to update this information in a few years so that it will remain specific and relevant for the Nicaraguan situation. The women of all our WMS groups, as members of the WICC, share in this project. We will credit both the Presbyterian Church in Canada and the WICC when the book is published. It is wonderful to be part of this undertaking.



- Lidya Zamora, Director, School of Nursing, UPOLI.

We had seminars for the teaching staff about developments in teaching methodology for both classroom and clinical areas. As a result, UPOLI teachers have been trying out different ways of teaching. As is right, the teachers accepted only aspects that apply to the situation here, but have found that they are enjoying some of the new methods. The process is not always easy but the results have been satisfying.

As a consequence of these changes, we asked the Presbyterian Church in Canada to support the nurses to give a (first ever) conference on teaching strategies. And the church responded positively! We will hold this conference early this fall. The teachers from the Polytechnic University of Nicaragua (UPOLI) will now be able to share some of their new ideas with all the nursing educators in Nicaragua!

But with the conference come new challenges. First, Nicaraguans are a very verbal people. Nurses here often have difficulty writing about the extraordinary things that they are doing. Now we are working on a strategy to enable the teachers to write out abstracts so we will be able to distribute written information as well as hear verbal presentations. Some of us from UPOLI School of Nursing will visit the nursing educators from other schools in advance to help them write up their experiences. The conference itself is expected to last one and a half days. And this will be a direct result of a grant from the Presbyterian Church in Canada.

In the past, foreign nurses have come to Nicaragua to be directors of Schools of Nursing and have worked in administrative activities. Now the Nicaraguan nurses fill these positions. But in this country with its

history of wars, embargoes, and poverty, nurses are still eager to learn and be a part of the mainstream of nursing.

At present, nurse missionaries have a less defined role than in previous years. It is now not so much a matter of being in charge but of responding to the needs in the country. In a way, it is even more exciting since there is no way to predict what will happen and each day brings new surprises.

Do feel free now to ask, "What are we, as people in the Presbyterian Church in Canada, doing together with the nurses of Nicaragua?" We are doing good things! — and we will keep you posted on the next chapters.

–Lidya Zamora is the director of the School of Nursing, Polytechnic University of Nicaragua (UPOLI), Managua, Nicaragua. Viola Duff is assigned by International Ministries, Presbyterian Church in Canada, as a Visiting Professor in the School.

- The above articles are taken from the Letter from Central America Autumn 1996.

Bill Elliott & Marie Rempel,
Eglise St. Joseph,
Grand Gaube, Mauritius
June 1996

The musical drama in Creole, which Marie described in her recent letter, had its première in the St. Joseph's Church yard on June 16 – and it was a wonderful success! The over 30 actors rose brilliantly to the occasion before an audience of about 400 people. The resounding and prolonged applause at the end, as well as the many, many congratulations afterward spoke deep gratitude and encouragement to our people.

We had retold and relived in our own words, music and actions the very heart of our Christian faith. It was as if we had all given each other a marvellous gift, in celebration of the gift of God in "Jésus Grand Léroi" (the play's Creole title meaning "Jesus the Great King"). There have been many requests for a repeat performance.

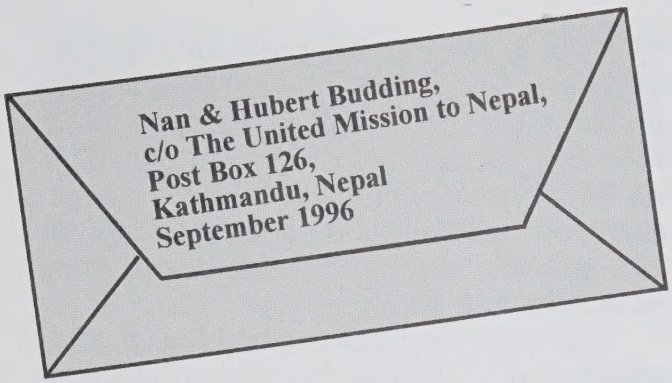
I am looking at the possibility of presenting it again. I also hope to polish the music a bit more and produce a good recording for sale so that it might remain as an ongoing inspiration to a wider public. Still now, several days later, I am apt, at any moment, to erupt in chuckles or tears of delight over it all.

The very day before the big performance I was awakened at five o'clock in the morning by a telephone call from Mackie in our other parish at Pointe-aux-Piments; his grandmother had just died following weeks of declining health. Grand'mère was really like a mother to Mackie whose own parents had died when he was quite young. She lived with him and his wife and two young daughters in their little two-room house. He asked that we come later that morning to say prayers with the family and friends, and then in the afternoon to lead the funeral service in our little church in the centre of the village.

Grand'mère, at agé 87, was like a mother or grandmother to most everyone in the community, and people gathered in great numbers to pay their respects to this strong, loving woman. Funerals in that community are sometimes rather hysterical occasions, accompanied by loud ritual wailing and bitter cries of grief. But the mood that day was notably calm, as if the assembled crowd of family and friends were simply breathing a great wistful sigh of gratitude for the gift of life and love they had received in Grand'mère.

When I first heard the news early that morning, I was a bit alarmed, thinking of our other big event. But I soon realized that all preparations for the morrow were complete and that I would only have spent the day unnecessarily fretting about it. It was, in fact, an important gift to me that day to have another important matter to look after. Things were put in their proper perspective. Your care for us, along with the rich blend of our life here make us continually grateful for the grace that surrounds us. Peace be with you.

Love,
Bill and Marie



From time to time we get frustrated with the many problems of the squatters of Phul-Bari. Either they forego opportunities for training, or they won't see a doctor after we made the arrangements, or they forfeit on their medication.

It is different with children. Often they are the innocent victims of parental neglect, public indifference and official incompetence or corruption. One such a child is Ashish. We first met him two years ago. He sat alone on the verandah of a squatter's hut. Although he seemed to be about two, we found out later, he was actually seven years old. A neighbour told us that his parents leave him like that every morning with some rice in a dirty bowl and some water in a rusty tin can.

We did not know what to do. In Nepal, family legislation favors the father. It would therefore be useless to notify the authorities. Neither could we just take the child. That could have led to some very unpleasant consequences. Especially if something had happened to him while he was in our custody. We decided to let it be for the time being and check on him from time to time. As it turned out, that was an unfortunate decision.

When we saw him again his condition had worsened. This time we took a chance. We took him home, gave him a bath and brought him to a clinic. It was too late. Besides the fact that he was undernourished and that his body was full of festering sores, Ashish had become permanently blind due to lack of Vitamin A. We decided that if it was at all possible he should not return to his parents. This turned out to be rather easy.

When we caught up with the father, he readily agreed to let us have Ashish, initially for six months. He also told us part of his family history. The woman he was living with now was his third wife. He did not know where Ashish's mother was. She had only recently dumped the child on his verandah because she no longer could take care of him.

We placed Ashish in a loving Christian home. They looked after him, fed him and nursed his injuries. He grew stronger, his sores healed and he became more cheerful. After six months they could not keep him any longer and his father volunteered to take him back. We hoped and prayed that now things would be different. Because they had moved in the meantime we lost contact until about three months ago when we found them by chance.

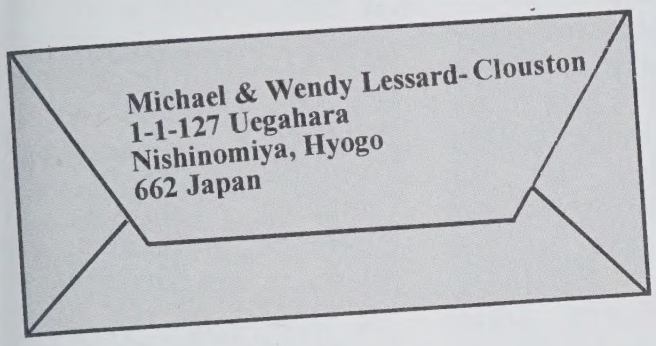
Ashish's state of neglect was worse than before. He was filthy and had two very serious head wounds that were badly infected and crawling with live maggots. Nan rushed him to the hospital where he had to stay for more than two weeks. Nepali hospitals only deal with the medical problems. Feeding, cleaning, taking to the bathroom, etc., are normally the responsibility of the family. His father showed no interest; Nan ended up doing most of that.

After seventeen days Ashish was released from the hospital. Since we had not found a suitable foster home, there was no alternative but to take him in ourselves. It took some adjustment, but after we got used to him he turned out to be delightful company. He chattered continuously, making up stories that he would come with me to the office to do "work". After he learned the way around our house he would come to our bedside early and tell us "Ut, alchi lagyo (get up, are you lazy?"). It is telling that during this whole period he never mentioned his family. He stayed with us for ten days. He gained several pounds and grew almost two inches! Now we have found him another foster home; a fine, single Christian lady who works at home and likes to have company.

His future is still very uncertain. He needs a permanent home. Something needs

to be arranged about his schooling. It will not be easy. But he is in God's hand. 'Ashish' means 'Blessing'. He has been a blessing to us and we know that he will continue to be a blessing to those around him. Please pray for him.

Nan and Hubert



Looking back over the last six months, we can echo the psalmist: "The Lord has done great things for us, and we are filled with joy." (Ps. 126:3)

The spring academic term (April-July) went by quickly, with our work and other regular activities (chapel talks, Wendy's discussion group, etc.) consuming much time and energy. We are happy to report that after further consultation with the minister and others at church, we started an English Bible study in May, and we usually meet the second and fourth Friday evening each month. To begin again after the summer break we had a pot-luck at our home. We are going through an Inter-Varsity study on "Christian Character", and enjoy getting to know the seven or eight people who attend regularly on a more personal level. It is a diverse group, from a high school student through to a retiree, all women except for Michael and another man. The English ability of participants varies significantly, so we simplified the materials and ask people to prepare the answers to question for homework, in order to make discussion easier. Overall, this type of study is new to people, but we are learning from God and His word, and enjoy good fellowship and prayer together as well.

Joel continues to amaze us, and his happy and inquisitive nature are such an encouragement. In recent months Wendy has gone to great lengths to provide opportunities for him to play with other children, and we are thankful that he is learning to do so nicely. Since July there has been major construction directly behind and in front of our house, and Joel loves to monitor the situation daily.

Michael's work continues smoothly, though with all new materials in three courses preparation requires more time than he'd like. During the summer I began work on my thesis data, and then got good feedback on a very small part of it when I presented a paper at the World Congress of Applied Linguistics in Finland last month. In June and July I took private Japanese lessons, but stopped due to time and my thesis, which must take priority now. Great news is that an old friend, with whom I worked in China '85-'86, is now teaching in KGU's School of Science, and we are trying to meet regularly, both for prayer and to encourage one another in our work and Christian pilgrimage.

Wendy is continuing her discussion group this year....once again mostly fourth year students who were busy job hunting during the first term. My Japanese study continues, with some encouraging signs of progress. I spoke in Japanese in public (a short announcement at church) and successfully read a few short paragraphs written with Kanji (Chinese characters).

Please pray:
- that God will grant us wisdom in leading the Bible study and make it a blessing to those who attend, for His honour and glory
- for Joel's safety and development
- that Michael might continue to find regular time to work on the thesis transcription and analyses still necessary
- for perseverance in language study
- for enough rest, good health, and adequate energy for us all, especially as the weather gets colder

"May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Corinthians 13:14).

Sincerely,
Michael & Wendy

NEWS

HALF SOUTH KOREA'S CHRISTIANS ARE PRESBYTERIAN

Detmold, Germany, 28 August (ENI)—In South Korea Presbyterian churches are growing at a breathtaking speed and now account for just over half of all Christians in the country, according to Yim Sung Bihn, an associate professor of Christianity and culture in the South Korean capital of Seoul.

Many Christians believed that this phenomenal church growth was "divine preparation" for Korean reunification, Yim said, since in a re-unified country there would be a huge need for pastors in North Korea.

More than 18 million of South Korea's 44 million citizens are Christians. Of these, more than 15 million are Protestants, including more than 9 million Presbyterians.

As the number of Presbyterians in Korea has grown, so has the number of Presbyterian denominations. There are now more than 100 Presbyterian denominations in the country, compared to about 50 seven years ago.

Interviewed last week in Detmold, Germany, where he was attending the executive committee of the World Alliance of Reformed Churches, Yim told ENI that Presbyterianism was proving so popular that other Korean churches—such as Methodist and Baptist churches—were taking on distinctive features of Presbyterian church structure.

Yim is from the Presbyterian Church of Korea, one of WARC's four member churches in the country.

One reason for the growth of Presbyterianism could be that it was Presbyterian missionaries—from North America—who brought Christianity to Korea, Yim said. But a more significant reason might be the fact that the distinctive elements of Presbyterianism —"a democratic church structure coupled with a respect for elders"—corresponded with Korean traditions.

Presbyterian churches had faced two major challenges, Yim said; the first to define their identity as churches, the second "to manifest this identity in social responsibility".

The growth of Presbyterian churches inside Korea has been matched by an explosion in the numbers of Korean missionaries, thousands of whom minister world-wide.

"Many people feel that it is time for us to fulfil our responsibility to the world, and it is time for us to engage in mission," Yim said, pointing out that the missionaries were the successors of the Western missionaries from North America and Europe who had been active in Korea. "Some things might be the responsibility of the Korean churches, but the responsibility also lies with the churches of North America and Europe."

– Stephen Brown

ROYAL COMMISSION ON ABORIGINAL PEOPLES

Toronto/Ottawa – The Canadian Council of Churches welcomes the release in late November of the Report of the Royal Commission on Aboriginal Peoples. The Report of the Commission will be making specific recommendations on how to address the continuing unresolved injustices toward native people in Canada. "These unresolved issues have been very important for the Canadian churches," said the Rev. Bob Mills, Interim General Secretary of the Council. "The tragic reality is that we have failed in our partnership with Aboriginal peoples. Hopefully the Report will enable us and the rest of Canadian Society to take a serious look at these issues."

Canadian churches through the Aboriginal Rights Coalition have been working with native people to attain a just resolution of land claims and rights to self-government. Many churches actively participated in presenting their views in support of the aboriginal peoples to the Commission. "The release of this report is an important opportunity for

Canada," said Council President Dr. Alexandra Johnston. "Our hope is that this report will help us identify the concrete steps that Canadians can take to ensure a more secure and healthy future for aboriginal communities."

The churches intend to continue their support for aboriginal people. Many of the churches have apologized for the way in which they have contributed to the suffering of aboriginal peoples in the past. "The release of this Report is an opportunity that should not be lost," said Ed Bianchi, National Coordinator of ARC (the Aboriginal Rights Coalition). "This report will only be worthwhile if governments, and the federal government in particular, live up to their responsibility to act on the report's positive recommendations. ARC and the churches intend to hold the government accountable."

ARC is developing educational materials and programmes that can be of use to congregations in their effort to understand the Commission Report as well as ways to support its positive directions and recommendations. Church leaders will be gathering for a consultation on the report to better appreciate its implications and directions and identify specific actions that churches can take. Church leaders will meet with the leadership of aboriginal organizations to discuss joint strategies.

The Aboriginal Rights Coalition, formerly known as Project North, is a project of the Canadian churches that was established in 1975.

BISHOP SENTENCED FOR SEX CRIMES

Vancouver, Canada, 19 September (ENI) – The highest-ranking Catholic cleric in the world to be convicted of sex crimes was gaoled on 13 September after a court ordered him to serve two prison sentences – two-and-a-half years in prison for rape and three months for indecent assault.

Hubert O'Connor, aged 62, the former bishop of Prince George, British Columbia, was found guilty of sexual assaults on Indian native women while he was a priest at St. Joseph's residential school in Williams Lake, British Columbia in the 1960s.

Before he was sentenced, O'Connor, who has a heart condition, told the court that he felt sorry for those involved and for the fact that the relations between indigenous people and the church had been hurt. However, he made no direct apology to the women, and his lawyer is appealing against the sentence.

A representative of the victims told reporters after the verdicts that they were satisfied that justice had been done and that they had a sense of forgiveness.

Jason Berry, the US author of *Lead Us Not Into Temptation: Catholic Priests and the Sexual Abuse of Children*, praised the verdict, "Canadian society has exhibited a more sophisticated sense of legal outreach about these crimes than the US," he told the Vancouver Sun. He said that Canadian society was far more vigilant than other countries in its pursuit of justice against abusive clergy. – Ferdy Baglo

'JUST HELP US,' YOUTH ASK

Geneva, 19 September (ENI) – Craig Kielburger, an innocent-looking adolescent from Toronto, Canada, knew nothing about child exploitation until he read a newspaper account about the murder in Pakistan of a 12-year-old carpet weaver who dared speak out about his own misery.

"He was the same age as me, and it was so terrible I just had to do something," Kielburger, now aged 13, told members of the World Council of Churches' central committee on 19 September.

So with a group of about 20 friends in Toronto, he started a child advocacy organisation, "Free the Children," that in less than a year has spread "all across the world."

Ashtha Tuladhar, a 15-year-old from Nepal, was also ignorant of the dangers facing the world's children until she agreed to attend a United Nations-sponsored

meeting that brought together children from her country.

"It was students and street kids and prostitutes – we were all shocked at first," Tuladhar recounted. "But then we began to understand each other and, once we did, we knew we had to get organised."

With help from UNICEF, Tuladhar and her new-found allies created a children's rights group with networks of children throughout Nepal.

Now the WCC has joined the global effort to fight the abuse and exploitation of children world-wide. After establishing the rights of children as a WCC priority last year, the WCC hosted an "International Consultation on the Rights of Children" in May this year, in which Kielburger and Tuladhar participated.

The WCC has produced a booklet, *We Can Help Each Other* – based on the consultation – to assist member churches in their child advocacy efforts and to foster creation of a global child advocacy network.

"It is clear that churches can and should do more to respond ... to the dramatic situation affecting our children, taking care to address root causes," Drexel Gomez, of the Church of the Province of the West Indies, told the central committee. Gomez chairs the WCC committee spearheading the effort.

– Jerry L. Van Marter

NEW STAFF RECOGNIZED

During the Council Executive meetings, time was set apart on Monday, October 28 for a Service of Recognition for Margaret Greig, Program Secretary and Charlotte Brown, Executive Secretary, WMS. The service, held at the Presbyterian Church Offices, was conducted by Rev. John Congram, Moderator of Presbytery.

Esther Powell, WMS Vice-President narrated the steps. WMS President Rev. Rosemary Doran gave the charge. She began by saying:

"This is something of a unique occasion in the history of the WMS. We are welcoming and recognizing two new Executive staff into their respective positions. In itself this is not new. It has been done before and Margaret and Charlotte are joining the line of capable and committed workers, who have served the Society well over the years.

"But what distinguishes today is that Charlotte, our new Executive Secretary, has just recently been ordained, while Margaret, on completing her studies at Knox College, will have the potential to be ordained. When you add myself into the equation, I hope people don't think this is a clergy takeover of the Society! This is certainly not the case but I think it has interesting implications in terms of bridge-building. The WMS has not always felt appreciated or understood by some clergy and courts of the Church. On the other hand, the Society has sometimes adopted a "them and us" attitude, which is not helpful. Perhaps now that each body has a voice within the other, there will be better understanding and more co-operation.

"In the passage from Acts (6:1-7) chosen for today's service, we read about the ordaining of deacons. This reminds us of the practice of the early church. When a job needed to be done, the church looked around for the right people, set them apart for the purpose and let them get on with it. Which is what we are doing today—recognizing Margaret and Charlotte in their new positions, setting them apart for a special purpose and sending them out with our blessing to do the job."

Rosemary spoke of how the disciples, recognizing they couldn't and should be responsible for everything, arranged for people, suitably gifted to be appointed to do certain tasks.

Speaking in terms of her own experience, Rosemary said gifts and talents vary with age or circumstances. She recalled the first time she was asked to do a closing prayer, saying it was "surely one of the first steps in bringing me to where I am today."

Acknowledging and affirming the gifts that Charlotte and Margaret

bring to their new positions, Rosemary challenged them with:

"You will need the faith of Abraham, as you chart your way through this new territory, and the patience of Job, as you explain to us again and again what you have just finished explaining to us.

"You will need the wisdom of Solomon, as you listen to everyone and figure out the right thing to do, and the joyful laughter of Sarah when God brings some new thing to birth in your life or the life of the Society.

"You will need the enquiring mind of Thomas, as you question the old ways—and we hope you will—and devise new ones.

"You will need the practical mind of Martha, as you work out implications and applications, and the reflective mind of Mary to develop your faith, as you cope with the strain and stress of the job.

"And, above all, you will need the loving mind of Jesus Christ, in whose name you are committed, as are we all, to love and care for people, as he did.

"And the greatest of these is love."

In closing, the President encouraged the WMS to support Margaret and Charlotte in all ways. She referred to a marriage service in the new Worship Book where the minister invites the family and friends of the bride and groom to stand saying, 'The marriage of John and Mary creates a new family and a new relationship with each of you.' We are the WMS family and friends of Margaret and Charlotte. Today we officially mark the new relationship between us. The minister continues 'Will you give John and Mary your blessing, pray for them and support them with the love and freedom they need?' To which the family and friends reply 'We will.' I hope we can say that too."

Charlotte and Margaret were welcomed by members of Presbytery. The benediction was pronounced by Rev. Charlotte Brown and grace by Rev. Ian Morrison, General Secretary, Life and Mission Agency. Dinner was provided for members of Council Executive and special guests.

- Left to right: Rosemary Doran, President, WMS, Margaret Greig, Program Secretary, Charlotte Brown, Executive Secretary and John Congram, Moderator, East Toronto Presbytery.

IN THE SOCIETY

SYNODICAL

Rev. Rosemary Doran was guest of honour and morning speaker at the Synodical of **Quebec and Eastern Ontario** on September 28, 1996 at Westminster Church, Smiths Falls, Ontario. She was introduced by Joan Sampson and thanked by Mary-Lou Johnston.

Vera MacEwen, President, welcomed everyone and constituted the meeting with prayer. Welcomes were given by Eileen Porter, Westminster WMS, Elizabeth Garlish, Lanark & Renfrew Presbyterial and Rev. Linda Robinson, Interim-moderator of Westminster Church.

Margaret Reynolds and Catherine Blatch, Brockville Presbyterial, led the worship service based on the theme *Who am I... that I should go*, Exodus 3:1.

Two workshops were well received—*Flexibility, Continuity and Choices* available among WMS, conducted by Ann Blane, AEC and Peggy Malcolm from Ottawa; and *Using the gifts of the laity in the church* by Rose Mackie and Jocelyn MacKay, from Montreal.

Lottie Sutherland thanked the leaders.

Mary Moorhead commented on her experiences as delegate to General Assembly.

The women of Westminster Church served a delicious lunch. Courtesies were given by Lorna MacGregor. Rev. Linda Robinson closed with the Benediction.

Relaxation, Reflection, Renewal was the theme for Women's Camp organized by the **Saskatchewan Core WMS**. Fifty women enjoyed fellowship, a time for sharing and learning at Camp Christopher.

Rev. Deborah Lannon was the theme speaker, Rev. Catherine Dorcus led music and Bible study. Many women shared their faith journey in the time of "Reflection".

The women reaffirmed, "Those who wait upon the Lord shall renew their strength", Isaiah 40:31.

PRESBYTERIAL

Brandon Presbyterial Fall Rally was held in St. Andrew's Church, Brandon, Manitoba on September 25th. Guest speaker was Gloria Mott of Carberry who gave a very interesting account of a trip to China that she and her sister had taken. Her sister was in the process of adopting a six and a half month old Chinese baby girl.

On September 17 members of the **Maitland** Presbyterial enjoyed a bus trip. The first stop was at the Trivett Anglican Church in Exeter where they had a tour of the church including the five-storied Bell Tower. This church accommodates both Anglicans and Catholics.

A lovely drive down a country lane brought us to the Timberlane Estates, hidden in the woods near Harrietsville. Here a delicious country meal was served by the McGregor and Carroll families.

After dinner there was a walk through the woods as well as a program of music and entertainment by families and friends.

A Rally was held by the **South Saskatchewan** Presbyterial in Weyburn, Saskatchewan. Women attended from Moose Jaw, Briercrest, Regina, Grenfell, Estevan, Qu'Appelle and Regina Beach.

Mae Morris, President conducted the meeting. Bev Maxwell gave an inspiring report on Council. Margaret Wilson led in Bible Study and introduction of the Mission Study. Music was a dynamic time of singing by Grenfell women. Bernice Shih, President of the Saskatchewan Core Committee brought greetings and spoke about future events.

Seeking Christ's Way, Matthew 9:2, *if only I touch His cloak...* was the theme of the Fall Rally of **West Toronto** Presbyterial which was held in Grace Church, Etobicoke, Ontario on September 25. Mimico WMS led the devotions. Dawn Robinson read Mark 5:21-36 and Lorna Henderson gave the meditation.

After reports from various secretaries, Lynda Reid, Education Consultant, led a workshop on the Five-Year Plan. After the hymn "Yesterday, and Today and Forever" was sung, Lynda closed the meeting with a litany prayer.

The **Peterborough** Presbyterial Fall Rally was held at St. Andrew's Church in Norwood, Ontario on September 25. The theme was *Life Through the Spirit*. After registration a sing-along was led by Jacquelyn Kelly accompanied by pianist Faye McMillan.

President Ada Chapman opened the meeting with prayer followed by greetings from Rev. Millar of St. Andrew's Church. The worship service based on a scripture reading from Romans 8:14 was conducted by Holly Hall of Centreville.

The treasurer's report was given by Jean Coull of Cobourg; Eleanor Reading of Norwood gave a book report and displayed books for sale.

Helen Creighton of Norwood sang a solo. Joan Smith of Port Hope gave a very informative report on the General Assembly.

We divided into small groups and were given a profile of different missionaries in our church.

Following lunch prepared by the Norwood women, two teenagers from Norwood gave a brief report on their attendance at Camp Iona during the summer.

Jean Montgomery of St. Paul's, Peterborough, introduced guest speaker Rosemary Ganley who gave a very informative talk with slides on her trip to Beijing, China in September of 1995.

Courtesies were given by Kass Whitefield of Cobourg. Holly Hall of Centreville led the closing prayer.

Fifty "Presbyterian Women" met in Kenyon Church, Dunvegan, Ontario on September 18, for the Annual Fall Rally of **Glengarry** Presbyterial. President Lorna MacGregor constituted the meeting with prayer.

Annabelle Hartrick welcomed everyone on behalf of Kenyon WMS. Rev. J. McVeigh, minister, welcomed everyone on behalf of the host church, and also brought greetings from Presbytery.

Shelagh MacDougall, Finch, conducted morning worship which reflected the theme for the day, *Study to Serve*.

Lorna MacGregor introduced guest speaker, Ann Blane, Area Educational Consultant who spoke on the Mission Study "China and Hong Kong".

The morning session ended with prayer by Peg Ferguson, Lancaster. Peg also led in grace before lunch, served by the Kenyon Church women.

The afternoon session began with a hymn sing led by Vera MacEwen, accompanied by Iva Bush, pianist for the day. As President of Synodical, Vera brought greetings.

After business, a video on China was viewed, followed by a discussion period led by Ann Blane. Iva Bush thanked all who were responsible for a most enjoyable and successful Fall Rally.

The afternoon worship was conducted by Ann Blane, who closed with prayer.

Quebec Presbyterial held their Annual Rally at St. Andrew's Church, Melbourne, Quebec on September 17. Margaret Goodhue presided over the meeting, extending a warm welcome to all.

Devotions took the form of a dialogue on the theme, *Stop, Look and Listen*, based on Jeremiah 33:3, led by Presbyterian Women's Group and concluded with a prayer Litany.

Special music was enjoyed as Rev. Daniel Forget continued the theme. He stressed the importance of developing the art of listening to others, especially those in leadership, at a time when change is taking place in the church.

Guest speaker, Ann Blane, Regional Staff Worker, shared her experiences of a conference she attended in Germany, and camp experiences at Gracefield and Camp D'Action Biblique.

At lunch, Vera MacEwen, President of Synodical, shared her thoughts on the work

of WMS with words of encouragement.

Sarah MacDonald led a meaningful Bible Study, "The Listening Heart" in keeping with the theme.

The Fall Rally of **Montreal** Presbyterial was held on October 5 at St. Edward's Church, Beauharnois, Quebec. Presiding over the meeting was President Mary-Lou Johnston.

Host minister Rev. Barney Grace led the worship service with theme *Where there is no vision people perish.* Shirley Hunter, Clerk of Session and Historian, welcomed the members and gave a very interesting history of the church which was founded in 1833. After the reports Linda Grace led in an exercise break.

Mary-Lou Johnston introduced guest speaker Sequoyah True Blood, a member of the Bear Clan who travels the world speaking of North American Indians. He spoke of the ceremonies and rituals and also performed a ceremony.

After lunch we had a walking tour, returning to the church to view a film "Broken Circle, Broken Hearts", followed by discussion led by Ann Blane. Courtesies were given by Lois Klempa.

Westminster Presbyterial Fall Rally was held September 25 at Langley Church, Langley, British Columbia. Rev. Glenn Inglis led the devotions on the theme verse, Isaiah 48:6. President, Rev. E. McLagan constituted the meeting with prayer.

Greetings from Synodical were brought by President Laurie Jackson. Various reports followed.

Diane Tait-Katerburg, a member of the diaconal ministry, led a workshop on the Five-Year Plan. Ideas on 'how' and 'when' were shared by the groups.

The blessing was given by Grace Murdoch. The lower hall was tastefully decorated in the harvest theme where lunch was served by the women of the Martha Circle and their helpers.

The afternoon session began with a sing-along, following which Nancy Bell gave a resume on the Mission Study on China and Hong Kong. Following this, Rev. Glenn Inglis showed slides of his recent trip to Africa under PWS&D. He spoke of the work this organization is doing, especially in Africa. The afternoon concluded with closing prayer and the benediction by Betty McLagan.

The Fall Rally of **Waterloo-Wellington** Presbyterial was held on October 8th at St. Andrew's Church, Arthur, Ontario.

Greetings and welcome from the Session were brought by Denelda Green of Arthur. Rev. Helen Allum, minister of St. Andrew's, led in devotions and gave a meditation on prayer. Wendy Smith sang a solo.

Dorothy McCombie, President, introduced guest speaker, Dorothy Ruddell, manager of the WMS Book Room at 50 Wynford Drive, North York. Dorothy told how books were used at displays set up at Presbyterials, General Assembly and even at Congress this year. Dorothy also reviewed some books and mission studies

that are available at the Book Room.

Courtesies were given by Lenora Arbuckle. A short business meeting followed the closing of the Rally.

The Fall Rally of **Vancouver** Island Presbyterial met on September 17 at Trinity Church, Victoria, British Columbia.

Rev. Campbell Smythe welcomed the women. Glenda Hunt led the opening worship and introduced Mary Pledger, Moderator of Presbytery, who spoke on *Missions of the Heart.*

President Abbie Thompson constituted the meeting. Arlene Stapleton, delegate to Council, gave a very informative report and urged women to take advantage of the opportunity to attend.

Lunch was served after which Ruth Smythe led a singsong and presented a skit on the Boomerang Fund.

Guest speaker was Dr. H. McNabb, from the new Western Communities Outreach Church. His address was *Here am I – Send me.* He spoke of the many different people who contribute their talents to missions.

Tea and fellowship ended an enjoyable day.

East Toronto Presbyterial held a Mission Study workshop on September 24th at Willowdale Church, North York, Ontario. The workshop was led by Lynda Reid and Margaret Read. Study resources for Adults, Youth and Children for this year were presented through music, videos and worship.

East Toronto Presbyterial Fall Rally was hosted by Knox Church, Toronto, Ontario on October 21st. The evening started with a lively hymn sing led by Joan Neilson and Gladys Anderson. Words of welcome were expressed by Giollo Kelly, President of East Toronto Presbyterial and Katherine Prowse, President of Knox Afternoon WMS Auxiliary. Mrs. N. Di Gangi led an inspiring and challenging devotion. Eva Powrie, Literature Secretary had a display of books for sale.

David Smith, Executive Director of Evangel Hall, was guest speaker. David told a very moving story of a former alcoholic and wife abuser who became a famous minister and attributed his conversion to a small WMS group. David then compared this with the work at Evangel Hall.

Dorothy Scholar from Knox sang two beautiful solos. The women of Knox provided delicious refreshments.

LOCAL

Mrs. **Edith G. Yoos** passed away July 27, 1996 at **Red Deer, Alberta**. Mrs. Yoos was born August 28, 1904 in Saskatoon, Saskatchewan and it was here that she took all of her schooling, graduating from Normal School in 1923.

She was a longtime, active member of **Parkview Presbyterian Church, Saskatoon**, and a very active member of the WMS, holding various offices at all levels. At the time of her passing she was a life member of the WMS (WD).

She taught Sunday School and later held the office of Superintendent. In 1979 she was one of the first two women to be ordained to the Eldership in Parkview. She also gave expression to her faith in the community at large being active in Home and School, the W.C.T.U., the S.P.C.A., the Bethany Home Auxiliary Hospital. She also had a keen interest in I.V.C.F., and her concern for missions beyond her church found expression in her support of the Mustard Seed Foundation.

She was the mother of the Rev. John Yoos.

The WMS of **Knox Church, Morrisburg**, Ontario held their Fall Thankoffering during the Sunday morning worship service on October 20th. Several WMS members assisted chairperson Catherine Blatch by leading in prayer, reading scriptures and gathering the offering.

Guest speaker was Diana Wadsworth, recently retired missionary, who for the past 37 years has served as a teacher and

later as manager of the Helen MacDonald School for girls in Jhansi, India.

Her theme was *The Power of Prayer*, using scripture from Exodus 17. The congregation was challenged to pray for India, Canada, the community, our church and our young people. A social time and pot luck lunch after the service was enjoyed by everyone.

Smithville Church, Smithville, Ontario had a successful and enjoyable organ recital on its 105-year-old pipe organ. Laurie Merritt and Aartje DeVries gave a wonderful presentation with some classical and many old "classic" hymns. The old organ had never had such a work out in its entire life. A free will offering was received for Community Care.

Smithville Church recently lost two faithful members. Mrs. **Elizabeth Vance** passed away in her 104th year. Mrs. Vance was active and attended church and church meetings until she was 90 and lost her husband Radford. Mrs. Vance held most offices in the Women's Groups. She was also president of the WMS for many years and a very dedicated person to mission and missionary work.

Mrs. **Phyllis Dalrymple** came to Smithville in the late 40s as the bride of (the late) elder Angle Dalrymple. Mrs. Dalrymple was very active (until her death) in all the Women's work in the church. Mrs. Dalrymple held office in the Women's Groups as treasurer and secretary for several years. Mrs. Dalrymple was especially helpful at the church bazaars and bake sales. She passed away in her 84th year.

On a Sunday in September the WMS of **St. Andrew's Church, Fort Frances**, Ontario accepted the challenge to prepare and conduct the Sunday Worship. Pat Ash delivered the message based on the Great Commission in Matthew's Gospel. This was a new experience for this group of five women and the service was very well received. We are excited about what we accomplished and hope to do it again next year.

On September 10, Dawn Griffiths was ordained at **St. Andrew's Church, Lindsay**, Ontario. The Ordination Service was conducted by the Moderator of Lindsay-Peterboro Presbytery, Rev. David McBride and Rev. Edward O'Neill, Clerk of Presbytery. The Sermon and Charge was delivered by Rev. Dr. Stephen Farris, Professor of Homiletics at Knox College.

The Scripture was read by Dawn's father, Bruce Butler and Mary Durward, representing the WMS. Prayers of the People were led by Dawn and Robert Griffith's sons, Torrey and Braden.

Dawn graduated from Knox College, Toronto, May 15, 1996 with a degree of Master of Theology and was honoured with three scholarships.

- Left to right: Robert, Dawn, Braden and Torrey Griffiths.

Dawn is wished God's richest blessings in her new field of service as minister of the Presbyterian Churches at Cannington, Cresswell and Wick.

ANNIVERSARY

On Sunday, September 29, 1996, the **Hargrave-Taylor WMS, St. John's Church, Medicine Hat, Alberta** celebrated the 100th Anniversary of continuous mission service.

In the 1890s St. John's Missionary Society was formed and has met continuously for 100 years under various names until 1971 when it became known as the Hargrave-Taylor WMS and continues to meet to this very day.

In the four Sundays leading up to

September 29, excerpts from their Minute Books dating back to 1904 were read each week and extensive advertising throughout the church kept the historical event before the congregation. A bulletin cover was designed to mark the event and a special service of worship was planned.

Guest speaker was Rev. Dr. Roy Gellatly, Synod Administrative Co-ordinator, who challenged the congregation with his sermon entitled, *Women's Issues: Then and Now*. Men, women and children signed their names in a Signature Book under the heading "WMS 100-year Anniversary Celebration", providing a record of all who participated in the celebration. A Life Membership Certificate was presented to Albin Wilson, in recognition of his continued support and contribution to the work of the WMS over many years. During the coffee hour, an Anniversary cake was served by members of the group, and historical mementos, photo albums, portraits of long-standing WMS members, and Minute Books dating back to the early 1900s were on display.

An Innovative Solution to Declining Membership

After attending the recent Hamilton Presbyterial of the WMS, and hearing of the decrease in membership by many groups, I want to share with you the growing membership experience St. Columba, Jean Jamieson Auxiliary, has had in the past thirty years.

Thirty-five years or so ago our membership had dwindled to only a few women although the Women's Guild was thriving. We were discouraged as many of you are now. However, a suggestion was made and discussions followed, trying to discover "why".

At that time, many women had taken employment outside of their homes and found that two evenings to attend both the WMS and Guild meetings was just too much. Many chose to attend only the Guild because it was the money maker. Some shied away from the WMS afraid they might be asked to lead a Study or participate in a worship service and it was perhaps easier to don an apron and help in the kitchen.

The solution came as an inspiration and is still in effect today. We meet on the same evening, once a month. The first hour is Guild and the second hour is WMS. We have two distinct executives, but there the differences end. We work together as one, the WMS members lead the worship and study but also help the Guild members in the kitchen and money raising endeavors.

On the other hand, almost all the members in "both" groups look forward to leading in worship. We have all grown and yet both "Mary" and "Martha" types have a place in our fellowship. If our WMS allocation is falling short, we put on our Guild hat and donate the Guild monies to make up the difference. When we have our Spring Thankoffering Luncheon, all women of both groups supply the food and serve.

It seems like a simple solution, but it worked for us. You know there is a wealth of knowledge and leadership in our past members, but some just do not have the "legs" or "breath" to carry on actively. You can use them as resource persons and perhaps, with just an offer of a ride, they would love to come to a combined meeting such as described above.

Please do not just say "we have to fold our group" but instead be adventurous. Tap into your seniors and young women. Let your love for the Women's Missionary Society overflow into enthusiasm. You will be glad you did!

– Submitted by Ruth Alexander, President of the Jean Jamieson Auxiliary of St. Columba Presbyterian Church, Hamilton, Ontario.

WORLD DAY OF PRAYER

KOREA

March 7, 1997

Prepared and Distributed by

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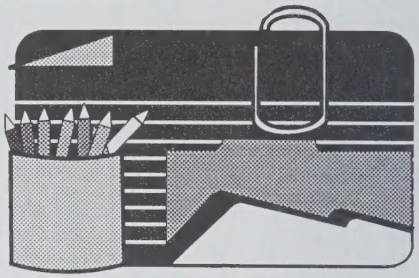

CIRCULATION NEWS

Since 1993, the Glad Tidings has provided a Large Print edition for those who have trouble reading the regular sized issue. This past year, after examining the costs of producing the large print copy, we asked subscribers to seriously consider if they needed the large print.

With the June/July Large Print copy, we included a survey and approximately 100 responded out of 425 subscribers. The survey indicated that many people do not need the large print and will be changing to the regular issue. The reasons for this include the fact that some people have had corrective eye surgery and some subscribed because it was 50 cents cheaper (no GST).

Some helpful suggestions to help offset the cost of producing the Large Print include reducing the number of pages by cutting out *News*, *In Remembrance*, selected poems, and *In the Society*; photocopy it locally; and produce the Large Print edition quarterly.

As of the March/April issue, we have been able to reduce photocopying costs considerably. Unfortunately there is nothing we can do to reduce the postage costs.

As of November 18 at least 81 subscribers have switched to the regular issue. This should reduce costs considerably and enable us to continue to provide the Large Print to those who really need it.

The cost for this year is $10, the same as the regular Glad Tidings.

Thanks to the Christian Literature Fund for assisting with a grant to help produce this important ministry.

Katherine Allen

Presbyterian World Service & Development

Working for relief, development and education.

In many parts of the world access to health care is very limited, particularly in rural communities. PWS&D's overseas development partners are helping communities meet their health care needs in creative and resourceful ways. One way is to help people in rural villages educate themselves and take action on health issues affecting their lives. The village health care workers pictured here are weighing infants to monitor their growth. This helps parents know that their children are properly nourished. They also help mothers care for newborns, give vaccinations and promote good nutrition and sanitation.

PWS&D depends on your donations as it receives no funds from *Presbyterians Sharing...* With matching grants from the Canadian International Development Agency of 3:1 for development programs and 4:1 for emergency relief, your donation goes a long way. *For more information or to make a donation contact:*

PWS&D 50 Wynford Drive, North York, Ontario. M3C 1J7.
phone: (416) 441-1111 fax: (416) 441-2825 email: pwsd@web.net

IN REMEMBRANCE

Mrs. Olive Giles,
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Mrs. Agnes Howie,
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Mary White,
St. Paul's, Caintown, Ont.

Miss Marie Grenyer,
Mrs. Marjorie Johnston,
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Mrs. Donald H. (Bella) MacIntosh,
Kenyon, Dunvegan, Ont.

Mrs. Meta Burns,
St. Andrew's, Geraldton, Ont.

Mrs. Rita Fairley,
Knox, Glenarm, Ont.
(wife of Rev. Wm. Fairley)

Ellen Hanbidge,
Lulu Charlotte Metcalf,
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Mrs. Ruth Koch,
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Miss Jean Douglas Allan,
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Mrs. Jessie F. Stewart,
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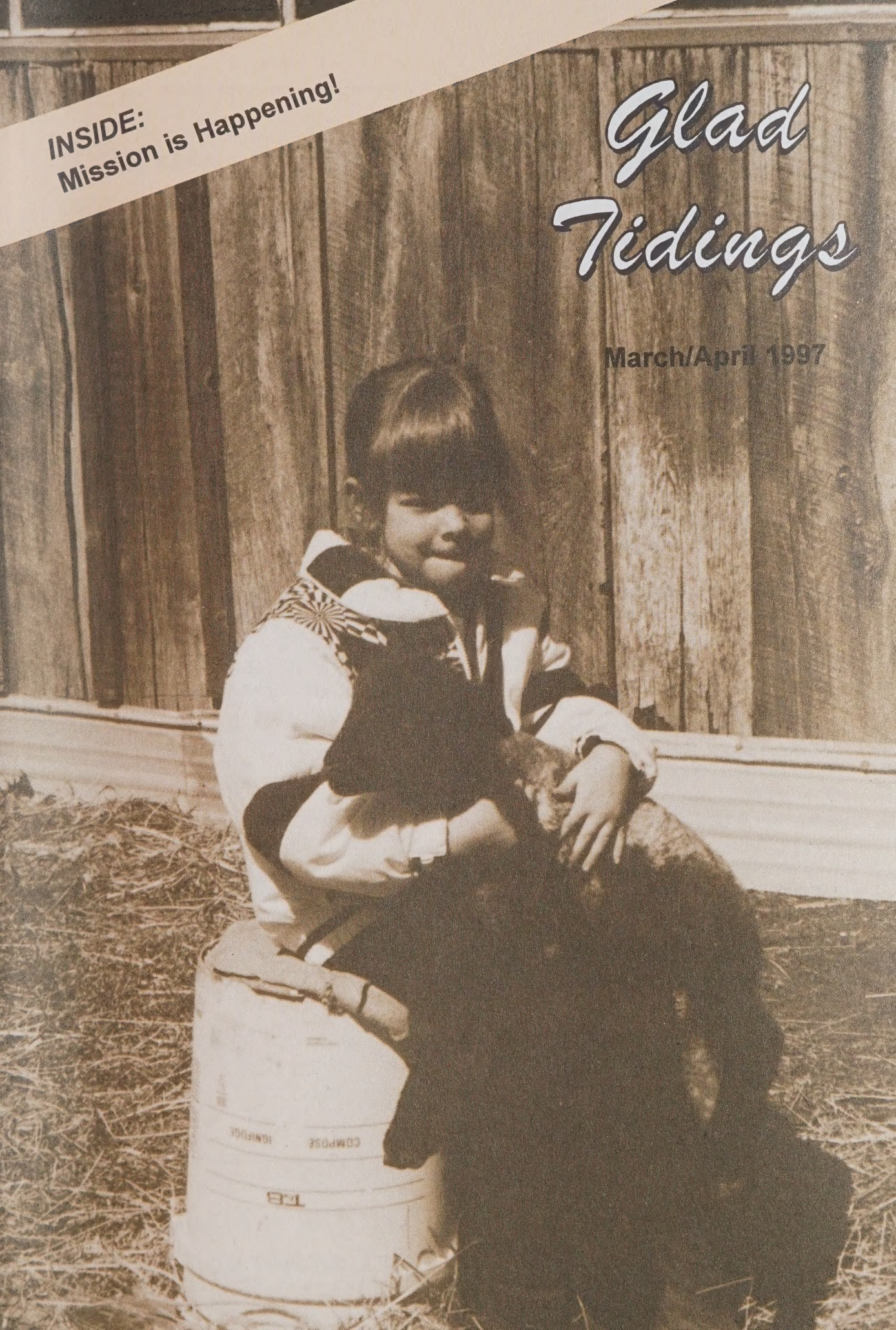
INSIDE:
Mission is Happening!

Glad Tidings

March/April 1997



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Glad Tidings

March/April **Volume 73 No.2**

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Published six times a year by the Women's Missionary Society, W. D. of the Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario M3C 1J7. Tel. 1 (416) 441-1111. Fax 1 (416) 441-2825. Publications mail registration number 0606. ISSN: 00170720.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate for 1997 $10.00 including G.S.T. per year. Single copies $1.70. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Please make all money orders and cheques payable at par to Glad Tidings.

GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by

Cover photo of Jennifer Angus and photo page 3 by Terry Nicholls.

Mission is happening! In Canada and overseas.

I am the good shepherd; I know my sheep and my sheep know me.
John 10:14

March 1997

On a bright spring day last year I had the rare opportunity to visit with a shepherd and his sheep. The Powells were holding their 'open barn' at their place in Stouffville, north of Toronto, to celebrate the newborn lambs. Esther Powell is Vice President of Council Executive. Her husband Alan raises sheep as a hobby.

Alan's love of sheep was evident as he welcomed guests to the warm barn. He was ever present to make a comment, to answer questions and to place his little lambs into willing arms. One ewe near me protested when she was unable to reach her young one. As I reached out to scratch her head, my companion cautioned me. "Watch out, she might bite."

"Not so," Alan was quick to reply. "Sheep have no teeth. All she can do is stamp her feet and complain loudly. If there was space she might butt you. But sheep are basically helpless."

That was my first lesson about why Jesus spoke so often of sheep and why he seemed so concerned about their welfare. Sheep don't have much in the way of self protection. They need someone to keep an eye out for them.

Then Alan commented on how the lamb that was separated from her mother would respond to her own mother's voice. "They know their own mother's voice right from the womb," he said. "Each mother has a different voice."

That passage from Isaiah 49:1 clicked in my mind, about being known even before I was born. "The Lord called me before I was born, while I was in my mother's womb he named me." And later in verse 5, "who formed me in the womb to be his servant."

What a precious thought, that God knew me before I was born, that even then I knew God's voice. And that I was called to follow Jesus. Just as the sheep hear the voice of the shepherd and follow.

I still wasn't sure I wanted to be compared with dumb animals. Yet, maybe there were more lessons to be learned. I needed to be reminded that sheep are obedient, something I often forget in my struggle to be in control. But I still didn't like being lumped in with all those who go astray *like sheep*. Until I thought of all the times I've wandered from the path. And how often I've been brought back by the love of my Shepherd, who sometimes even left the other ninety and nine to risk his life in search of me. Who gave his life for me.

- June learning her lessons on sheep and shepherds with Alan Powell.

When the lambs are born this spring I will think of all shepherds–some like the shepherds who answered the call to go to Bethlehem; some like Alan who watches over his flock faithfully; and the One whose life, death and resurrection we celebrate. And I will listen for His voice.

Written in Love
June.

China: The Place

by Rosemary Doran

- Gerald and Rosemary Doran in China.

MISSION IS HAPPENING! **- The articles, letters, program materials, etc. in this issue address the question: *what does it mean to be in mission?* They are accounts of individuals and groups who have stepped outside their personal circle, and their daily routines, to encounter their neighbours, wherever they may be.**

You are encouraged to read, to reflect and to pray so that we are all involved in mission - wherever we are.

China is a B-I-G place–9,571,300 square kilometres in area–1.2 billion people. On a recent trip I got a taste of China which changed many of my ideas and at the same time taught me to appreciate much about Canada that I too often take for granted.

My husband and I were the Presbyterian representatives on a fourteen person Ecumenical Study Tour, organized by the Canada China Programme. This programme, with its goal of developing friendship and good relations with the Chinese people, has connections with the Canadian Council of Churches and has been supported by both the Protestant and Roman Catholic Church. Our group was a good mix.

There was a balance of women and men, Roman Catholic, Protestant and Anglican, laity and clergy, francophone and anglophone and we not only enjoyed the trip, we also enjoyed one another's company. Living in close proximity for three weeks in a foreign environment with people you don't know can put you to the test. I'm happy to report that this group came through with flying colours. We were all still friends at the end!

The trip took us from Shanghai in the south-east to Beijing, which is farther to the west and north, with stops at Suzhou, Nanjing and Xi'an in between. Overall impressions are of a country on the move toward greater prosperity, though still very much government orchestrated and controlled.

I was struck by the amount of "westernization" we saw. Many stores carried western goods, which were freely available to anyone with enough money. Western-style dress was common. In fact, I only saw one "Mao" jacket during the whole trip. There were first class hotels, geared to the tourist trade. You could eat "western" if you chose. We had tea in McDonald's one day, simply to keep out the cold!

There was a vast amount of construction going on, in the shape of highrise apartment buildings and office blocks. In

many places western TV was available, though unfortunately not always of the best kind. Westernization, with its emphasis on consumerism and the "good life", was clearly "in" in many places.

On the other hand, we saw a lot of poverty. People often seemed to live on, or close to, the streets, lighting a fire in a brazier for warmth and cooking, even long into the night. For washing they utilized the one cold-water tap, which served the whole street, and then hung the laundry to dry on the nearest utility wire.

Everybody was an entrepreneur, selling everything from bicycle frames to embroidery to fresh fruit to "fresh" meat and the whole operation was often curbside or out of a little shack.

Women often did the street-cleaning, noses and mouths masked against the pollution. Men worked on street repairs, often using only picks and shovels. We noticed that, as in Canada, it frequently took one man to wield the pick and five to watch him do it!

Main thoroughfares were usually paved and, in major cities, wide, but not far away you could find muddy lanes and ditches, occasionally bridged by bamboo sticks to help the walking. Navigation was a challenge! Many buildings were unheated. But then, as one minister said to me: "When you have a thousand people in church on a Sunday, you don't worry about heat!"

The traffic was incredible. It must have had some sort of rhythm or pattern for we seldom saw an accident, only a few fender-benders, but the pattern was a mystery to us. Everyone seemed to drive on the horn, as the spirit moved her or him. Masses of bicycles and hordes of pedestrians wove in and out of the lines of cars and buses, seemingly at will.

Turn signals meant little. If left was where you wanted to go, left was where you went, even if you had to cross four lines of traffic at a right angle to do so and the only response was an increase in the decibel level of the horns! I did a lot of praying!

Much of our time was taken up with visits to seminaries and churches. We would be received by local officials, clergy and lay, given a resume of the history and operation of the institution and an opportunity to ask questions. And we had many–about the relationship between Church and government, about the phenomenal growth of Christianity, about what the future holds for Chinese believers.

Mission is...to permeate all of life with the compassion of God.

- Living Faith 9.1.3

In many cases, the Cultural Revolution was the main point of reference. Christianity has existed in China since the seventh century and up until 1949 was at least tolerated for periods of time. With the advent of Communism, it again faced persecution.

This was especially acute during the Cultural Revolution of 1966-1976, when churches were closed, expropriated and/or vandalized. Church leaders were put in jail or "re-educated" through menial labour and church members found it difficult to worship or practise their faith openly.

After this dark period, the Christian Church re-emerged, determined to rebuild both its congregations and its buildings and has been, to some extent, helped financially in this by the government. In one place we stood inside the mere shell of a former Methodist church, the floor a sea of mud, the glassless windows open to the elements, and heard of the dream to rebuild it as a Lay Training School by the spring of 1997.

In another place we looked at the blueprints for a new Protestant seminary, which will replace the present inadequate premises.

And often we were moved by stories of the reopening of the churches, when people stood in the dark watches of the

night, waiting for the moment when they could re-enter their beloved sanctuary, so long denied to them.

At first, it was a trickle, then a stream, then a flood of people who came and now the churches are bursting at the seams. As I mentioned, some Sunday services accommodate over a thousand people at a time, with 1,500 for Communion, and the level of enthusiasm is high. It made me wish we could import some of it and inject it into the churches here.

One morning of the trip was devoted to visiting the Amity Printing Press. This is a publishing house which specializes in Bibles and hymnbooks. It is largely funded by the United Bible Societies and by Christian organizations outside of China and supplies the great demand for Bibles.

These may be printed in any quantity, providing government approval is sought and given, and the orders are often in the tens of thousands. Amity Printing Press has a good record as an employer. Its workers are unionized but the relationship between labour and management is amicable, based on an incentive system and caring provision for people's needs.

On another occasion, we met with an official of the Religious Affairs Bureau, which is the arm of the government responsible for religious institutions. Freedom of belief is guaranteed by the constitution of the People's Republic of China and five faiths are recognized –Taoism, Buddhism, Islam, Roman Catholicism and Protestantism.

These latter two are officially classified as separate religions. Each recognizes the other but there seems to be little in the way of dialogue or interaction. One of the things that impressed the Chinese the most was the ecumenical nature of our group. They were intrigued that we could come and speak with one voice of Christian experience and love out of our diverse backgrounds.

The Chinese were intrigued that we could come and speak with one voice of Christian experience and love out of our diverse backgrounds.

We also had the opportunity to meet with local arms of the China Christian Council, the Three-Self Movement (which oversees amongst Protestants the implementation of the policy of self-government, self-support and self-propagation), the Chinese Catholic Bishops' Conference and the Catholic Patriotic Committee.

This gave us some knowledge of the wider setting in which the churches operate and exposed us to some of the social outreach programmes that many of them are involved in.

I wish there were space and time to tell you more of the "tourist" things we did, like climbing the Great Wall or seeing the famous Terracotta Warriors, still guarding the Emperor some 2,200 years after his death. I'd like to take you to the silk embroidery factory we visited (leaving with heavy shopping bags and light wallets!) or have you climb the 396 steps up to Sun Yat Sen's Mausoleum with me or watch the clock on Tiananmen Square, ticking down the seconds to reunification with Hongkong.

I'd like to walk you through the Forbidden City or go shopping in a Friendship Store. And then, of course, there were Peking Duck and Mongolian Hotpot, the night we got rocked by an earthquake and the day we got lost in deepest, darkest rural China with no washroom in sight!

This has been just a glimpse of China: the Place. I hope it has intrigued you as much as it did me. In the next issue, I plan to show you something of **China: The People**. I think their stories will interest you.

- Rosemary Doran is minister at Riverside Church, Windsor, Ontario and President of Council Executive.

Readers are encouraged to read again *Mission Today: Introducing an Educational Focus*, **page 24, January/February 1996**.

More Blessed to ~~Give~~ Receive than To ~~Receive~~ Give

by Margaret Greig

It is more blessed to give than to receive (Acts 20:35 NRSV) is a verse that I experienced over and over on a recent trip (November 22-December 5) to Hong Kong, Taiwan and Japan. There were 17 of us on a Mission Exposure Tour to East Asia organized by Wilma Welsh, Overseas Ministries. (Irene Nesbitt, Treasurer for the WMS Council Executive also attended.)

One of the reasons for this trip was to attend the 100th Anniversary celebrations of Changhua Christian Hospital, Changhua, Taiwan, with Joy Randall, Director of Nursing.

We knew that there was a Christian presence in that new modern hospital. But we weren't prepared for the gracious, generous, welcoming arms of all the hospital administration, alumni and staff.

Exciting hardly catches the full spirit of watching former doctors and missionaries return for the celebrations. It was a time for reunions, for memories, for giving thanks and for looking ahead.

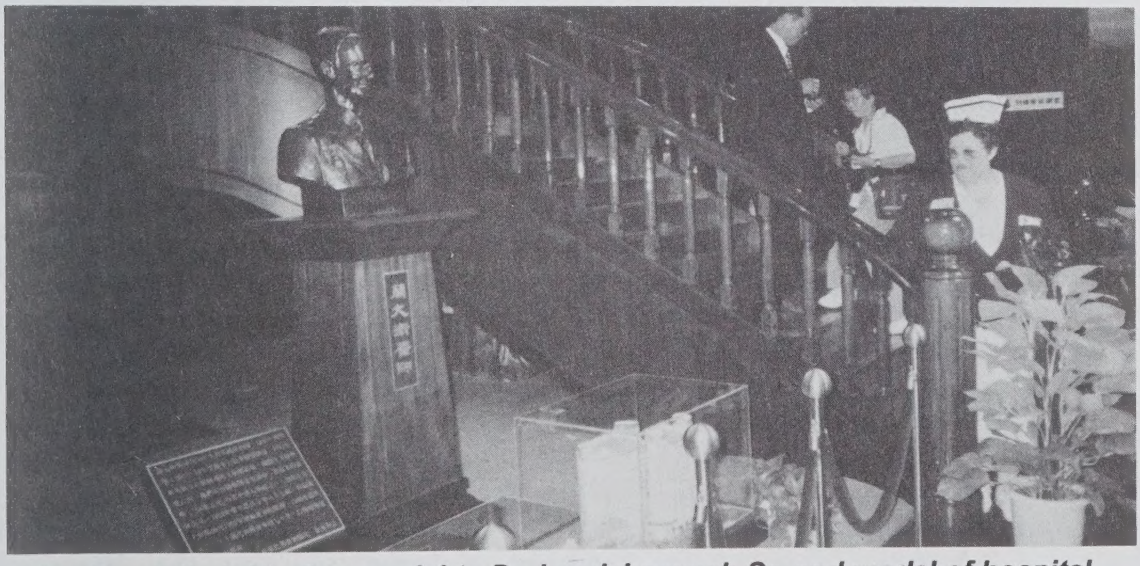
We were caught in a wave of emotions when the retired Dr. David Landsborough Jr., the son of the founding Dr. David Landsborough, talked about the recent honor he had received, yet attributed it to the work of all the people who had gone before him as well as those who had worked with him. On November 18, 1996 Dr. Landsborough was given the Order of Brilliant Star with Violet Cordon by President Lee Ting Hui of the Republic of China (Taiwan).

We went to this hospital celebration expecting the normal accolades for former missionaries. Our understanding of normal could hardly begin to describe what happened. We received far more than has been given. We have always thought in terms of mission as giving or sending out, but learned as well the importance of receiving.

We were not only part of a glorious, exciting celebration, we were showered with love and thanks over and over. We experienced a ministry of hospitality.

I wondered how we would treat the Taiwanese if they came to Canada. Would we offer a polite reception and afternoon tea?

We were welcomed as visiting dignitaries. We were the official delegation from Canada–included in all the head table



- Joy Randall, right of memorial to Dr. Landsborough Sr. and model of hospital.

- Dr. David Landsborough Jr., left with Leone How and Sheena Jamieson. Right: the group at Oxford College, Tamsui.

meals (feasts) and recognized officially in the formal ceremonies.

It is more blessed to give than to receive. The role was reversed on us. We were the receivers.

The early Christian missionaries, doctors and nurses laid a solid foundation in that now crowded city. In a community that has about 3% Christian population, three symbols–a burning bush, Jesus washing the disciples feet and a cross stand prominent on separate places on their eleven story modern hospital. They are a visual Christian presence.

One evening some of our group walked from the hotel to the hospital to be part of a parking lot "street dance." All the street signs were Chinese characters. But that cross on the top of Changhua Christian Hospital became our visual guide.

The burning bush connected us with our own symbols of the Presbyterian Church in Canada and of the Women's Missionary Society.

And the hospital's logo came to life when Dr. Landsborough Jr. joined us for dinner at Joy Randall's home on our last evening in Changhua. When the retired doctor arrived, several people jumped up to offer their chairs to this very special man.

It was quickly apparent that this was a person "with the people" not "for them". While we expected him to be our guest, he was making sure that everyone was fed – serving them food and listening to their stories.

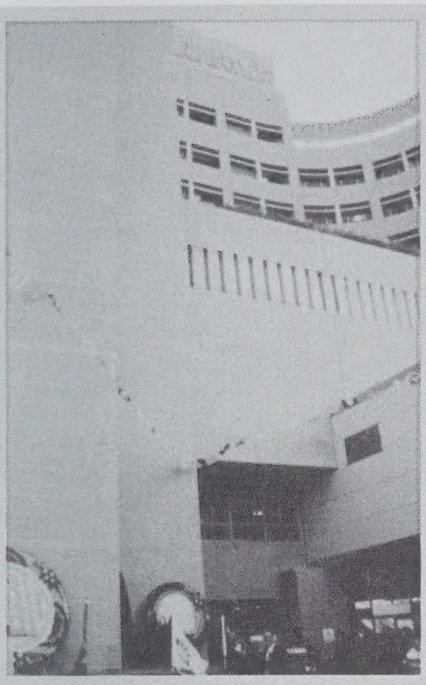
As I tried to sleep that night, I realized we had met the living symbol of Changhua Christian Hospital: Dr. Landsborough, lovingly called Dr. Lan by those who know his commitment to his Christian faith, to medicine and his love for the people around him.

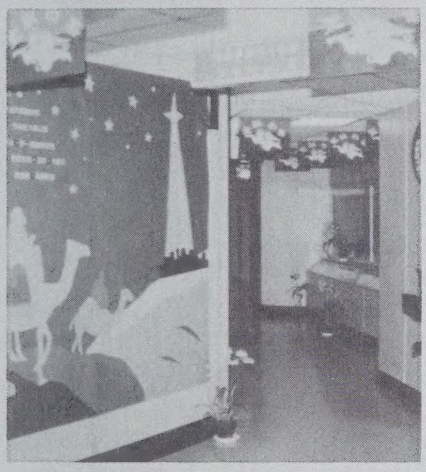
We had been in the midst of Jesus washing the disciples' feet. It was a humbling experience. It was a deep experience. It is a story that grows in significance as we move away from that moment.

I have often heard community service people say that they receive far more than they give, when they expected the opposite. This was our experience in a nutshell.

This hospital, through the example of this retired doctor, creates a strong presence in that very crowded city. It goes beyond a health care organization. It is the epitome of God's presence - the symbol of Jesus washing the feet of the disciples. It is intentional ministry enacted in every department. There is no doubt that Christianity is there. Suddenly I realized that there is a lesson for us to learn. In Canada we often apologize or hide our Christianity. We need to shout out that Christ dwells among us daily, as we each live out our ministries.

"It is more blessed to give than to receive." We were the receivers. It is a difficult role. It humbles us but it allows us to grow in our faith and thereby understand how we can truly give, using the model and symbol of Jesus' washing the disciples' feet.





Psalm

On Flight from Tokyo to Chicago, Dec 5, 1996

God of all graciousness,
You surround us with love
from the moment of our birth until this day
with people who love us.
These are the people who help
us to understand your love,
And so we can then pass that love
on to others.
We have seen and felt your love
through the people and their stories
in Hong Kong, Taiwan and Japan.
They exude an aura that is infectious.
It makes us want to 'catch the spirit',
to 'come on board'.
It renews and revives faith for our ministries.
It moves us on to new places
in our journey of faith,
in our relationship with you, O God.

We have learned from scriptures that
it is more blessed to give than receive.
We have received far more than we expected.

O God, our God, how grateful we are
that you dwell among us.
You are within us and around us
as we travel throughout this world.

O God, our God, how grateful we are
that you are with us - all your people - partners
in your mission in all this world.

Margaret Greig

- Top to bottom: Changhua Christian Hospital, a visible Christian presence; mural and decorations on ward tell Christmas story; Margaret Greig with aboriginal woman.

The Gospel of Hope

by Jim Patterson

North to South

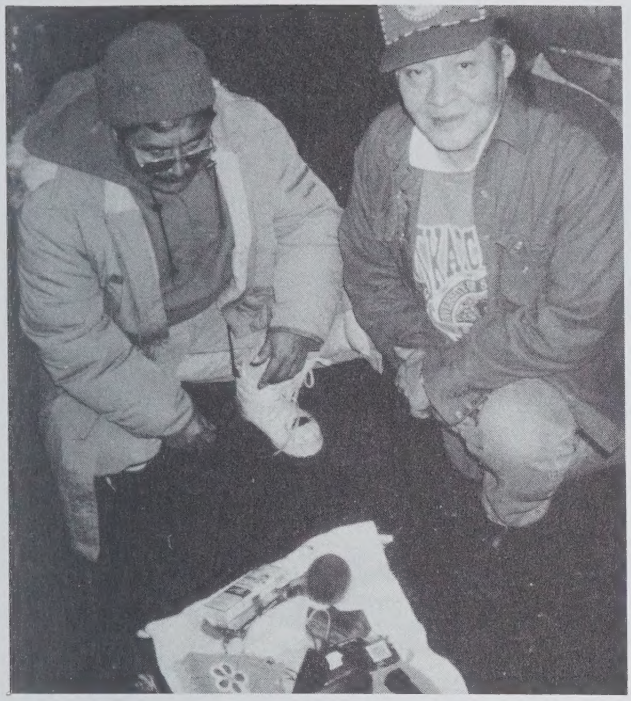
As Mbanx®reminds us, "The times, they are a-changin!" They sure are...and not for the better for many Canadians. While the banks reap windfall profits, in my own area, Northwestern Ontario, economic restructuring has wrought havoc among the lower classes, students, Aboriginal peoples, refugees, women, and children. Real poverty, and lack of opportunity are more than evident. The suicide rate among young persons, on Reserves, in small towns, and even in middle class suburbs is very high. As we mourn our losses, we struggle against unseen powers and uncaring governments.

Having travelled twice previously to Central America, my mind often wandered back there to consider the much more difficult struggle experienced by the poor of Guatemala and El Salvador for these past 500 years. In my travels, I had met a Presbyterian Pastor named Ignacio Lopez. Ignacio (Nacho), a pure blooded Kaq'chiqel Maya, ministers under conditions that made me shudder. Twice he had been arrested and tortured. He lives in poverty. He, and his colleagues, struggle against world powers and demonic governments. Yet Nacho and his people did not seem at all to be despairing. On the contrary, they appeared to be working diligently toward an ephemeral peace, with joy in their hearts and with seemingly boundless enthusiasm.

I determined, therefore, to spend five weeks with Nacho to see what made him tick in the Lord. It was also arranged that I would spend three weeks visiting the eleven Liberation Theology based Baptist communities in El Salvador called FEBES (Federación Bautista El Salvador). The result was, for me, a truly liberating experience. (For a description of Nacho's living quarters where I stayed, see the Presbyterian Record, September 1996).

What I learned most of all from Nacho and the pastors of FEBES was that empowering God's people requires their pastor to walk beside them in their struggles. For them, this has meant a serious economic sacrifice. Seeing these men and women allowing themselves to be "conformed to the image of Christ" put my years of ministry to shame. When they spoke of the God who takes sides with the poor and who listens to their cries in the night, I could see that they were speaking from first-hand experience. Their doctrine of creation was not the basis for cosmological speculation–it was, instead, the springboard for a very well-developed theology of sharing and of caring for "the earth and all that dwell therein".

They draw a very clear distinction between an empty, made-in-the-USA Christianity that encourages people to hope for heaven (while disregarding the present pain of the injustice perpetrated against them on the earth), and the



- Nacho with Ojibway spiritual elder near Raith, Ontario.

Christianity of the Gospel that dignifies the poor and the afflicted by calling them "Children of God" in the here and the now. The result of their efforts can be seen in the people to whom they minister. I saw young men and women in their teens willingly stand up to the army in Guatemala, with no weapons in their hands, but with God's love filling their hearts. I saw young men and women in El Salvador joyfully volunteering to plant forests, and to till common fields in land co-operatives. I also saw senior citizens still struggling onward against their life-long enemies, so that someday there will be a just peace in their countries. I doubt they have ever heard of "Freedom Fifty Five®"!

For myself, the simplicity of eating beans, rice, and tortillas, of sleeping wherever I could lie down, of carrying water for Nacho's family, and of listening to peasants tell me proudly about their microscopic cornfields gave me a whole new perspective. How minor my cares have been! As Nacho and I would sit down to supper, I was grateful for whatever was provided. He would pray in Kaq'chiqel to the "heart of heaven and heart of the earth". I am sure his prayers were being heard.

South to North

In my conversations with Nacho, it occurred to me that sometimes he did not realize the size of the unseen powers against which he contended. In order for his situation to change, a lot more needed to happen than a mere peace process in Guatemala. Structural racism against the Aboriginal peoples of a whole hemisphere needed to be brought to an end. Likewise, in order for his village to have fair access to the food supply of the earth, ordinary folk like myself and my neighbours would have to make a serious adjustment to our conspicuous consumption. What could Nacho say to help us along our way just a little?

Accordingly, with financial support from the Life and Mission Agency of the PCC, missionary Ken Kim's patient assistance in getting Nacho through the Guatemalan red tape, and the extreme generosity of Presbyterian members Gerry and Aury Murray of Toronto, Nacho arrived in the land of moose and black flies late in September.

God was smiling on us. Arrangements were easily made for him to preach the four Sundays he was available. He spoke with Aboriginal groups, students at high school and university levels, the Synod meeting in Winnipeg, several mid-week church groups, and exiled Central Americans living in Thunder Bay. He travelled to Geraldton where the Rev. Joanne Stoskopf arranged for him to meet with the local ministerial. He even made it on the local CBC morning show.

But what a culture shock he experienced! The water was always on tap, hot and cold as desired. The food was always plentiful and varied. The buses ran by the house almost always empty, brand new, and not belching smoke. He discovered police officers that do not take bribes. He marvelled at the lack of security around school yards filled with laughing children. He noticed that everyone has TV & radio, that many have computers, and all have cars.

He noticed the wealth of the churches.

He figured the cost of maintaining only one of the buildings would provide medical care for his village easily for an entire year. He found it hard to believe that I was not among "the rich".

When we talked theology, he noticed how hard it would be to give power to a people who already have so much power and choice in their lives. Yet he wept when he heard about the high suicide rate in Northern Ontario, the joblessness, and the seeming pointlessness of education (how hard he struggles to see that his kids can get just a little education!).

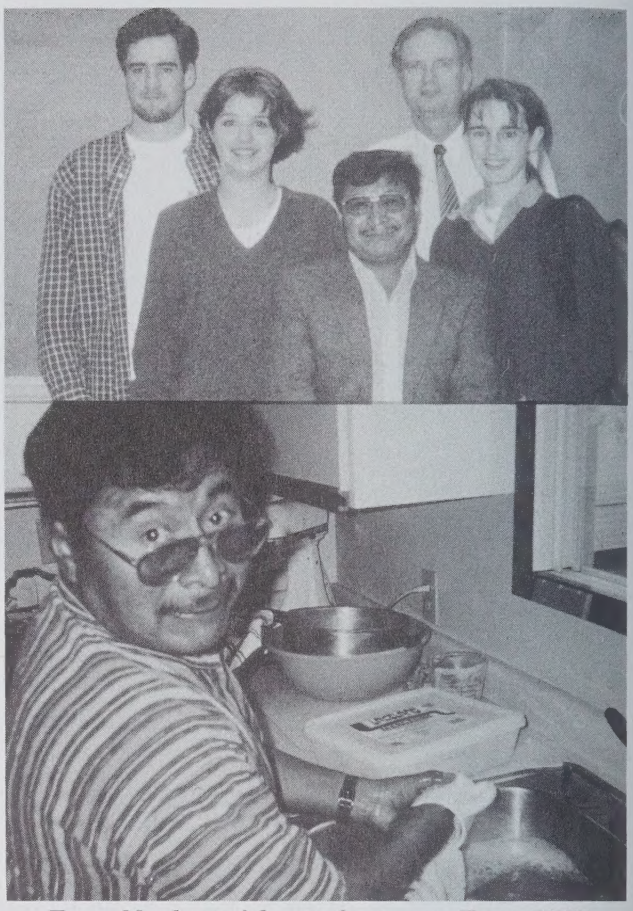
People often asked him what he thought about Canada. He said we are living in Paradise. I argued with him.... If we are living in Paradise, why are so many people so unhappy?

Everyone was generous to Nacho. He returned home with enough money to keep his family (seven kids and Margo) for four months. Other people offered to help purchase a used school bus to set Nacho's son Abner up in business to help support the family, and to enable Nacho to continue his ministry. (We are still taking offers...hope to send the bus south in February or March of this year).

Seeing my own culture and people through Nacho's eyes taught me a number of things:

• The aboriginal people of my own area are right here and they are suffering. As part of the dominant culture, I owe them something. They belong to God.

• There is a big difference between "need" and "want". God hears prayers of "need".



- Top: Nacho with students at Fort William Collegiate Institute; bottom: Nacho enjoys water always 'on tap' for doing dishes.

• I am part of the weight standing on the neck of Nacho's people.

• Being a pastor has more to do with being present with the people than with liturgy.

I hope that Nacho will write his side of the story for us someday. I miss him.

- Jim Patterson is minister at First Church, Thunder Bay. He serves on The Presbyterian World Service and Development Committee.

Inasmuch House - For Women in Crisis

by Margaret McGillivray

"Inasmuch as ye have done it unto one of the least of these...ye have done it unto me." Matthew 25: verse 40 KJV

From humble beginnings on James Street North in Hamilton, Ontario in the year 1965, the Emma Bearlinger Memorial Shelter opened as a result of two women's concerns about the plight of women being released from jail. The first family cared for was a victim of wife assault and her three children. →

In 1967 the residence was moved to York Street in Hamilton where sixteen women could be sheltered and the new name became Inasmuch House.

In 1972, urban renewal in downtown Hamilton resulted in a move to larger quarters on Emerald Street South. In 1982 a second house next door was joined by a link and opened as a longer stay facility.

In 1989 the name was changed from Inasmuch House to Inasmuch House for Women In Crisis.

Inasmuch House provides safe accommodation for up to 28 residents. Last year, a safe haven was given to 467 women and 344 children and handled 800 information and crisis calls. It is our basic human right to live without fear of physical and emotional abuse and to be protected under the law. Abuse against women is a crime and destroys the victim's self esteem and confidence. It can result in feelings of helplessness, depression and suicide. Native, immigrant, Francophone and disabled women face a double oppression.

There is a 24-hour Crisis Hotline with individual counselling, support groups for residents and non-residents and professional child and youth counselling teams provide one to one and group counselling to those two to 18 years of age and their mothers.

Inasmuch House was a founding member of OAITH (Ontario's Association of Interval and Transition Houses). It is funded by regional social services, provincial grants and the generosity of concerned citizens such as the congregation of Knox Presbyterian Church in Dundas, Ontario.

Each Thanksgiving the congregation of Knox would decorate the sanctuary for this special season with the traditional harvest items and groceries. In 1989 we decided to donate this bountiful display to the women and children at Inasmuch House. Soon our Knox, Dundas women's retreat at Crieff Hills decided to donate personal care items, perfumes, soaps, etc. This resulted in a deluge of over five grocery bags of these cosmetics. From these beginnings the congregation at Knox answered the request "What does our God require of us?": "to do justice, and to love kindness, and to walk humbly with your God" (Micah 6:8).

Every Sunday this congregation provides groceries, good used women's and children's clothing, towels, bedding—the list is endless and the needs are great. The items are sorted and taken to Inasmuch House. Much appreciated are the handmade mittens, slipper socks and new gift items for special occasions and Christmas. Home-made cookies, desserts, turkeys and ham are also provided.

The current Inasmuch House director, Carolyn Weber, has on several occasions spoken to the congregation and to our two mission groups, the Margaret Pirie WMS and the Sarah Dunning WMS. Some members of our congregation donate money or volunteer at this home and when a call goes out for a particular item, we try our best to fill the need.

The present accommodations at Inasmuch are very old and require major renovations. Consequently, the staff have been thrilled to learn that the Harris Conservative Government has given them a 2.2 million dollar grant to build a new residence. Unfortunately they are also dealing with a 10% cut to their total Provincial budget for operating the shelter. They are presently looking for land and hopefully will be able to start building new accommodations in the spring of 1997.

Violence against women in all forms is profoundly wrong and we as a church must speak out against this abuse. Micah 4:4: "...and no one shall make them afraid" speaks to the basic relationship between women and men at home, in the workplace and in the community. As Christians, we must hope, work toward and pray for a society in which justice, kindness, gentleness and peace can be richly enjoyed by all and where no one need be afraid.

– Margaret McGillivray is a life long member of Knox Presbyterian Church, Dundas, Ontario, a member of WMS Council Executive and serves on the Justice Ministries Committee of the Presbyterian Church in Canada.

Native Bible Translation – A Harmonious Partnership

by Debbie Faulkner

In the shadow of sometimes clenched-fisted controversy about land claims and self-government, native and non-native Canadians are quietly cooperating on a little-known enterprise. Bible translation.

Native people, working with various church and mission organizations, including the Canadian Bible Society (CBS) are sparking a mini-renaissance in Bible translation into Canadian aboriginal languages.

Today the Canadian Bible Society serves as publisher for Bible translation projects in 11 native languages in Canada. Scripture selections are being produced in at least another five languages.

The CBS also recently helped to dub a video production about the life of Christ into Copper Eskimo and Eastern Cree.

"This is the biggest effort at translation since the first contact was made by missionaries," said Bob Bryce, a Saskatoon-based translation consultant with the Canadian Bible Society.

The British and Foreign Bible Society (BFBS), CBS's predecessor, published its last native translation of the complete Bible in Eastern Kutchin in 1898. The first BFBS publication of the New Testament in Canada was into Labrador Eskimo in 1826.

Findings from a Yukon-to-Labrador survey sponsored by the CBS in 1980 and 1981 prompted CBS's renewed dedication to native Bible translation.

"There was a renewal in the church in terms of wanting to have things in native languages," said Dr. Harold Fehderau, director of CBS's Scripture Translation Department in Kitchener, Ontario.

Ben Arreak, an Inuit Anglican priest and Bible translator on Baffin Island agreed. "When we finished the preliminary (New Testament) publishing, a lot of people bought these copies and they said it was the first time they understood the Bible."

"That's what started bringing life into the church when we started using more of the people's language," said Bryce, a former Anglican priest whose parish was mainly OjiCree people.

A revival in native culture and language also is motivating translation. "I think the value of translating the Bible is that it will preserve the language," said Stan Cuthand, a Cree translator for the Western Cree Bible and an associate professor at the Saskatchewan Indian Federated College in Saskatoon.

Today CBS works with native people cooperating with the Summer Institute of Linguistics (SIL), the Anglican Church of Canada, and various mission organizations, such as the Northern Light Gospel Mission.

"CBS felt there needed to be some way to draw people together, to encourage their work and provide some way for the publication of Scriptures," explained Bryce.

Unlike most translation work done in the last century, native people now are often the key translators.

"Today we have enough Native people with very adequate education to be able to take an English or French translation, for example, and translate it into a Native language," said Fehderau.

Non-native linguists serve primarily as translation consultants, assisting native translators in linguistic theory and Bible knowledge.

Of the more than 50 native languages listed by the Assembly of First Nations, Fehderau said CBS decided on about 20 possible candidates for Bible translation.

Many native bands, he added, will admit that English is replacing their mother-tongue languages. "Our goal is to have by the year 2000 some Scriptures in all viable native languages," said Fehderau.

Even where earlier translations exist, most of CBS's partners are preparing fresh translations. The latest Micmac New Testament, expected to go to the publishers shortly, is a new translation rather than an update of a 1874 translation.

There are exceptions, however. The New Testament in Western Cree, first published in 1861 and later revised in the early 1900s, is now being revised again, rather than completely re-translated.

Computerized desktop publishing will more easily reproduce the Western Cree syllabic alphabet. (A syllabic incorporates both a consonant and vowel into a single symbol.)

Thanks to computer technology, the revised Western Cree New Testament will be printed in a "discript"—the original syllabic alphabet alongside a more-easy-to-read Roman alphabet, automatically generated from the syllabic one.

Fehderau expects the Western Cree and Algonquin New Testaments, along with the Micmac New Testament, will be ready for publishing within a year.

A set of basic readers on the Life of Christ rather than an entire New Testament is often the first materials produced for a native community. Other times Scripture leaflets are produced instead.

"We are working together with the communities to find out what are the topics that are the most urgent for them," said Fehderau.

Information about comforting people in hospital, suicide and depression, and families in crisis has already been printed in Inuktitut (Nanuvik dialect), Montagnais, Moose Cree, OjiCree and Swampy Cree.

Eastern Cree
Syllabic Chart

Vowels	e	i	u	a	Single Consonant
	ᐁ	ᐃ	ᐅ	ᐊ	
W	ᐘ	ᐙ		ᐚ	
P	ᐯ	ᐱ	ᐳ	ᐸ	ᑊ
T	ᑌ	ᑎ	ᑐ	ᑕ	ᑦ
K	ᑫ	ᑭ	ᑯ	ᑲ	ᑳ
CH	ᒉ	ᒋ	ᒍ	ᒐ	ᒡ
M	ᒣ	ᒥ	ᒧ	ᒪ	ᒫ
N	ᓅ	ᓇ	ᓄ	ᓈ	ᓐ
L	ᓓ	ᓕ	ᓗ	ᓚ	ᓪ
S	ᔆ	ᔇ	ᔈ	ᔉ	ᔊ
SH	ᔦ	ᔨ	ᔩ	ᔪ	ᔫ
Y	ᔾ	ᕀ	ᕁ	ᕂ	
R	ᕆ	ᕇ	ᕈ	ᕉ	ᕋ

Other Symbols

· (= w) occurs before vowels and in consonant-vowel combinations:
ex. ·ᐁ (we), ·ᑫ (kwe)

ḃ the dot over the syllabic symbol indicates length

° = u (final)

·ᒋ° = twaau

·ḃ° = kwaau

ᑊ = h

× = Christ

Native Bible Translation Projects Involving the Canadian Bible Society

(New Testament unless specified by an asterisk as Old Testament)

Algonquin
Atikamekw
Dogrib
Eastern Cree
Micmac
Naskapi
Coastal Cree
Copper Eskimo
*Ojibwe
*Western Cree
*Inuktitut (Eastern Arctic Eskimo)

Dinner Conversation

by Lyndsay M. Koene

It was a Friday evening; the end of another week and both Job and I were weary so we decided to treat ourselves to an evening out. We quickly made our way to Apple Bomb's for their 25 cent wing night. This night was to be much more than dinner out.

Job and I were able (whether by the power of fate or otherwise) to listen to a conversation that led our thinking to the purpose of our assignment and the people who live in Timmins, this place we now call home.

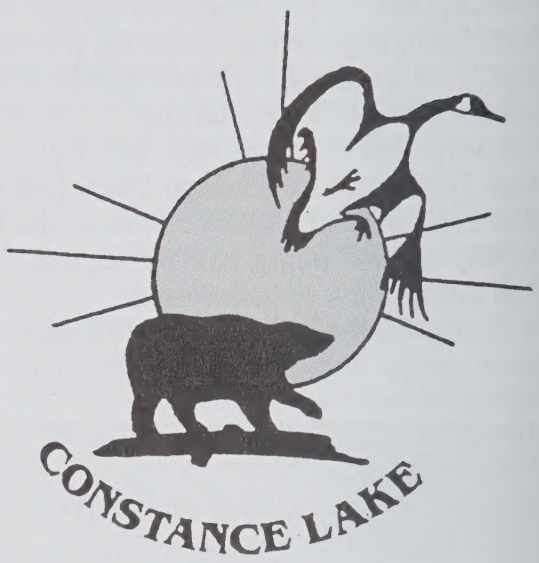
Across from our table sat an attractive couple who seemed to be on a date. (One might have assumed so because of the careful way the two conversed with one another; never wanting to offend or turn off their company.) Job and I began hearing bits of their dinner conversation when he began talking about the "natives".

In a very serious tone he reiterated, half listening to himself speak while trying to impress his company at the same time: "The Federal Government gives each native community $300,000 each year and what is it used for? They don't pay taxes, their housing and education is paid for, so that leaves them one hell of a lot to play with."

The couple was younger than Job and myself, probably early 20s. Their age combined with the authoritative-sounding statements that were flying from their mouths began to upset me. The conversation continued.

"I used to live in Red Lake area. I worked for the M.N.R. [Ministry of Natural Resources]. Every native kid there had a snowmobile and they cry about being on welfare." He continued to share his well worked judgements with his companion who listened very intently.

"Why should we, the tax-payers of Canada, continue to support people who do nothing with their money but drink it?"



- One of the First Nations Bands in Northeastern Ontario.

Nodding her head in full agreement, she then added, "Their houses are so unkempt and look to me like shacks. Why would anyone want a house looking dirty and unfinished?" Her male companion agreed with her observations.

He then began discussing the peasant uprising in Mexico.

"Now, that I can understand." He went on describing the injustice and circumstances of the uprising. He then stopped for a moment, thinking as he stared down at his empty dinner plate. He looked across the table at his companion and said thoughtfully, "Imagine, discrimination like that in this day and age."

- Lyndsay Mollins Koene and Job Koene are in their fourth year as voluntary service workers in native concerns for the Mennonite Central Committee of Ontario. Lyndsay works with a variety of agencies in Timmins. She has been associated with Kunuwanimano (Keeping Our Own) Child and Family Services, an organization that works with seven First Nations bands in Northeastern Ontario.

Job assists Lyndsay with her programs and also works with the Ojibway-Cree Cultural Centre developing environmentally sound courses of study for Native schools and tutoring and counselling students from a variety of catchment areas who attend Secondary School in Timmins.

The Koene's home church is Mackay Presbyterian Church in Timmins.

Women's Missionary Society Christian Literature Grants

Following are excerpts of letters from recipients in 1996 of WMS Christian Literature grants.

Please extend my thanks to the members of the Women's Missionary Society for their donation of $200 towards HIV/AIDS education materials in Kenya. I have happily noted that this is the second contribution that the WMS has made.

The help and interest of the WMS are much appreciated.

Dr. Rick Allen,
Kikuyu, Kenya

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It is a great pleasure to express thanks to the WMS for a grant of $500 from this fund last year and most recently your generous help in sending the books from the WMS book store.

I want to assure you that this help is most useful to both the students, staff and Library at Trinity College. It was indeed good to have these funds in the last year while I was studying at Union in Richmond where I was able to take the opportunity to buy many books and send them on to Nigeria, as well as some new works that will be useful. Thanks to the WMS who are carrying on this work.

Rev. Donald Walker MacKay,
Theological Tutor, Trinity College, Umuahia, Nigeria.

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The Women's Missionary Society in the past provided an annual grant to *La Vie Chrétienne* for its mission work. We are still maintaining our mission to send the good news to French speaking people in Canada and overseas especially in Mauritius, Madagascar and other Francophone African countries as well as Haiti where *La Vie Chrétienne* is the only French material they can get hold of.

We wish to thank you for your faithful support in the past, it was greatly appreciated.

Marc Henri Vidal,
for the editorial team, La Vie Chrétienne

[In 1996, a $500 grant was forwarded towards this work.]

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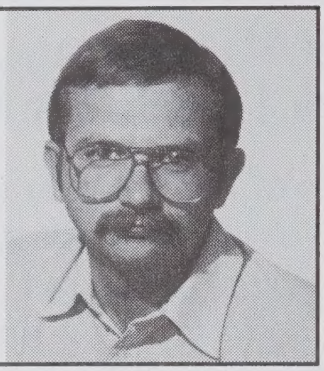
It was with great pleasure and thankfulness that we received $500 for the purchase of books for the 1996 graduating students. Thank you for remembering our students here with such a gift. Books are so important for the church workers.

Yesterday the opening worship service was held here at the school. It is always exciting to look over the student body at this time and pray for the Lord's blessing upon the entire family who are gathered to worship together. We ask for your prayers also and thank you for your faithfulness in remembering us down through the years.

Tung, Chun-Fa, Principal,
Yu-Shan Theological College, Hualien, Taiwan

The Churches and HIV/AIDS in Kenya

by Richard Allen



The problem of HIV/AIDS in Kenya is similar to the situation found in many countries in sub-Saharan Africa. One can quote many statistics to demonstrate the size of the problem, but perhaps the extent of the predicament can be best denoted by saying that 10% or more of adults between the ages of 15 years and 49 years are infected with the AIDS virus (HIV).

Those infected with HIV will on the average develop AIDS after 10 years and then die about two years thereafter. Some will develop AIDS earlier than this and some later, but all will eventually die.

Drugs available today are able to suppress HIV but do not cure; in any case, such drugs are extremely expensive and beyond the means of all but the rich in a country like Kenya. Maybe someday there will be a vaccine, but one is not seen on the immediate horizon. This leaves prevention as the only present day approach to HIV/AIDS in Kenya.

Prevention is basically the provision or the facilitation of the provision of correct and complete information about HIV/AIDS. This includes how HIV is transmitted; how HIV is not transmitted; and the ways HIV transmission can be blocked or interrupted. The churches are in a key position to actively participate in HIV/AIDS prevention. In many ways Kenyan churches have the status and influence at levels similar to what Canadian churches experienced back in the 1950s and early 1960s.

With respect to HIV/AIDS, however, the churches to date unfortunately have done little. The major route of HIV transmission is through sexual intercourse and it is with this that the churches have so much difficulty. African society in general does not talk openly about sex and the churches similarly are quiet about the topic except to condemn extra-marital sex. There is the mistaken belief by many churches that information about issues of sexuality will lead to greater extra-marital sex.

Often churches seem to deny the fact that the majority of adolescents and young adults in Kenyan society (as in Canadian society) are at present sexually active outside of marriage. At times the actions of the churches are even contrary to the provision of complete and accurate information about HIV/AIDS.

In one case, the Roman Catholic church, as well as some Protestant churches, approached the government and were able to block the introduction of a family life program in the Kenyan school system because it included issues of sexuality and family planning. Also, some priests and ministers are very vocal in spreading misinformation about condoms, saying that HIV is able to pass through intact latex condoms.

The question now arises as to exactly how can the churches fulfill their potential in HIV/AIDS prevention. Firstly, churches need to recognize the seriousness of the HIV/AIDS problem. Secondly, they must be prepared to encourage open and frank discussion in matters dealing with human sexuality—certainly this does go against the present-day cultural norm, but when 10% or more of younger adults are infected with HIV, change (even rapid change) must occur.

Thirdly, churches need to go on and develop a strategy on how to reach those high risk populations within both

their congregations and the communities where those congregations are located.

While to date the Kenyan churches have done little, there are some signs of change. Certain Christian organizations are attempting to address the issue and most of the mission hospitals do have an AIDS component in their outreach programmes operating within the vicinity of the particular hospitals.

The Presbyterian Church of East Africa (a partner church of the Presbyterian Church in Canada) has in the past had similar attitudes as other Kenyan churches with respect to HIV/AIDS prevention. Over the last year, however, certain individuals in the church including some in leadership positions formed a HIV/AIDS sub-committee. In early 1996, a large symposium was held with representation from each presbytery, the women's organization within the church, and youth. The symposium served as a forum for sensitizing the church on the HIV/AIDS issue.

There were areas of controversy, including the use of condoms. At the end of the symposium varying opinions and controversy remained, but the issues had been for the first time openly discussed. In follow-up and as part of the budget of the symposium, a special publication of the church's magazine was devoted solely to the HIV/AIDS problem. The holding of the symposium and publication of the magazine have now made it possible for Kenyan Presbyterians to discuss HIV/AIDS further without the same fear of stigmatization for doing so.

Following the symposium the HIV/AIDS sub-committee developed a project proposal for a relatively large three-year training and communications programme throughout the Presbyterian Church of East Africa. The training component is designed to train participants as to how they themselves can train others. Funding for the project proposal has yet to be found, but members of the HIV/AIDS committee are hopeful.

In conclusion, there is so much potential for what the Kenyan churches can do in the whole area of HIV/AIDS. It is difficult to say if this potential will be realized in the near future or only after HIV/AIDS becomes even more of a visible crisis. How much better, however, with respect to HIV infections prevented and AIDS deaths avoided, if the churches develop an appropriate and practical response to HIV/AIDS prevention sooner rather than later.

- Dr. Rick Allen is assigned to work with the Presbyterian Church of East Africa as a community health worker.

Construction Site

Watch over there
Joseph bearing 2x4s
his rough bleeding hands
around the lumber.
And over there too
Mary bearing a child
her soft curved hands
on her swollen stomach.

Now look here
Jesus bears on a wooden cross
all that weight.
Watch him
build an eternal bridge
from sin and sorrow
to the Father's out-stretched fingers.

Joan Bond

To teach students at the Danchimah Nigerian-American Laboratory School (D-NALS) in Aba, Nigeria, the Easter egg tradition, pupils from kindergarten up to primary Grade 6 were asked to boil and color eggs at home. They were to bring them to school where they would hide them for their peers and themselves to hunt.

On the appointed day, one of the parents, a missionary to Nigeria from The Presbyterian Church in Canada, Arlene Randall-Onuoha, was present to tell us about the preparation and significance of Easter eggs. Mrs. Onuoha's son and two daughters attend D-NALS. A few days earlier, her son Agwu, in Primary Grade 2-B, tried to explain to his classmates how in 1994 his parents and sisters participated in an Easter egg exercise in their mother's native hometown of Ottawa, Ontario, Canada.

Mrs. Onuoha came to the session with a dozen already colored eggs, some artificial eggs filled with sweets and some other chocolate candies, as well as a few raw eggs with which to demonstrate how to prepare artificial Easter eggs. She noted there are different ways of making the eggs.

The entire student body listened with rapt attention as she carefully explained the delicate but simple and interesting procedures. A sharp pin was used to bore holes around the top of raw eggs, just enough for a forefinger to penetrate into the egg shell, warning the pleasantly surprised students to be very careful not to break the shell while boring the holes.

The contents of the egg were poured out into a clean pan. The empty egg shells were then washed clean with water and dried with soft cotton wool, or soft paper tissue. Then, assorted candies and sweets were inserted into the egg shells, and sealed back either with cotton wool or adhesive tape before coloring.

As she worked, she constantly explained that Easter is a celebration of new life at the beginning of Spring Season after the harsh cold winter from December to March, adding that an egg is the most appropriate symbol of life because of the tiny chick inside the egg, waiting to be hatched.

Christians in Canada, the United States and in West European countries celebrate Easter with eggs symbolizing a new life centered in the resurrection of Jesus the Christ from the grave to give humankind the hope of eternal life of endless summer.

In addition, she said the Easter egg itself is traditionally thought of as that stone rolled away from the tomb where they laid Jesus. Intermittent applause by students broke in to cheer Mrs. Onuoha's beautiful works of art on the eggs and some of her uplifting words of explanation.

After her session, students who brought eggs were allowed to go out in small groups to hide their eggs. Each nook and corner of the school compound including under grasses, flowers, trees and sheds was a place to hide their handiwork.

Over 80 percent found eggs, then shared with those who were not lucky enough to find any so that every student ate some eggs.

Later, in an interview with D-NALS UPDATE, Mrs. Randall-Onuoha said the Easter Egg Hunt is a strange tradition to Nigerian children, but said she was satisfied they understand why Christians celebrate Easter in commemoration of the crucifixion and resurrection of Jesus Christ.

(Excerpt from a letter from Dr. Lawrence Umeadi, Danchimah Nigerian-American Laboratory School, Aba, Abia State, Nigeria.)

Transition

Though I run with a new day
embrace bold definitions of who and what I might become
though I salvage a peace from the pain of the past
still you are not forgotten
you who left so sudden
departing this world with one labored breath
still you are here before me
you breathe through my moods
silent self of you a quiet rhythm
persuasion of a dawning hope.

Yes, though I chase a new day
race high winds through the tall grass of earth
collide and tumble beneath applauding skies
still you are never forgotten
symphonies of Spring may quicken this blood
but my heart prismed in colorful song
is the legacy you left behind
for I carry you in my thoughts
like a familiar season
and the image of you
lingers like the late sun
on a far horizon.

Barbara Mitchell

BOOK ROOM RESOURCES RELATED TO THIS ISSUE

Having an Excellent Adventure: A Handbook for Responsible Travel. A Guide for Planners and Travelers. Compiled by Stacy D. Kitahata, Friendship Press 1992. The purpose of this resource is to increase global awareness and appreciation. $6.00

Being in Mission by Arthur O F. Bauer, Friendship Press, New York 1987. This resource for congregations, now ten years old, is still relevant. The sense of "people for others" as indeed "Christ was for others" needs to be remembered. $6.45

Coalitions for Justice, The Story of Canada's Interchurch Coalitions, edited by Christopher Lind and Joe Mihevc. Novalis 1994. $14.95

With Outstretched Arms, Faith Stories from St. Peter's Presbyterian Church, Gweru, Zimbabwe, compiled by Miriam Grant and M. Jean Morris. Varsity Acres Presbyterian Church, Calgary 1994. $5.00

The Kids of the Kingdom Club. A Mid-Week Program for Children. Kenneth Stright, The Presbyterian Church in Canada 1996. This publication, which encourages a strong sense of mission, was funded by the Women's Missionary Society, 1996. $9.00

Spirit, Gospel, Cultures, World Council of Churches. Bible Studies on the Acts of the Apostles, prepared for a worldwide study process leading up to the World Council of Churches Conference on World Mission and Evangelism held in Salvador, Brazil, November 1996. $6.95

The Hand of God. Editor Dorothy Henderson. Stories of Canadian Presbyterians in mission in Canada and around the world 1996. $3.00

Extending the Table. A World Community Cookbook. Joetta Handrich Schlabach. Recipes and stories that celebrate the variety of world cultures. Herald Press 1991. $24.25

CELEBRATING CHILDREN AND YOUTH

What is happening in ministry with children and youth within the Presbyterian Church in Canada?

Introducing CCCY

In 1992 the Women's Missionary Society (WD) recommended that the Life and Mission Agency (The Presbyterian Church in Canada) review and reassess work done with children and youth. A Consultation on Ministry with Children and Youth reported to the 1994 General Assembly and proposed a strategy to support the development of a Covenant Community with Children and Youth (CCCY).

CCCY aims to:

- encourage and support the family as the primary context for the journey of faith
- acknowledge the value of children and youth in the covenant community
- provide a variety of opportunities for children and youth to grow in and express their faith
- promote greater participation of children and youth in the total worship experience of the covenant community
- foster friendship between children, youth and adults
- remain open and responsive to new ways to be effective in ministry with children and youth

- Rev. Peter Ruddell (left) is chairperson of the Covenant Community with Children and Youth. Dorothy Henderson (right) is staff person, Ministry with Children and Youth, Life and Mission Agency.

To: Ministers, Church leaders
Moms and Dads of daughters

Let me SELL you on Canadian Girls in Training (CGIT) is a Christ-centred five-year program. It encourages and equips young girls, 12-17, for Christian leadership and thus, with His help to become the girls God wants them to be.

Why a girl's group
Girls need time, opportunity and help to look realistically at being a woman in today's world.

Girls choose topics and projects to fulfil their 4-fold Purpose based on Luke 2:52

CHERISH HEALTH
learning about mental health, physical health, family relations, eating disorders, spiritual life.

SEEK TRUTH
in advertising, religion, school, church, workplace and in themselves and others.

KNOW GOD
discovering God at camp at morning watch or Vespers, through a friend, Bible study, mission study, prayer, preparing a devotion.

SERVE OTHERS
taking time to think of others, plan ways to serve in their church and the community.

CGIT is fun!
Games, singing, crafts, drama/skits, camping, Christmas Vesper services, studies, developing leadership skills. Leaders and girls laugh, learn, create and share together.

CGIT provides opportunities for teenage girls and their leaders to:
- grow together in Christian community realizing self worth in relationship with God
- discover life's meaning through Jesus Christ's life and teaching
- learn to be open and trusting in relationships
- respond with love to the needs of others

Hope you are now SOLD on

Written with love
Carolyn Reid
CGIT Central Representative
The Presbyterian Church in Canada
519-326-6776

EASTER DUET

An Easter Worship Service

by Alex MacDonald

You will need a worship leader and two readers for this devotional period. If it is possible, please gather together in a circle, rather than having a "pulpit & pews" setting. The worship leader and readers may simply stand at their place in the circle.

Call to worship
One: Lord, you have been our dwelling place in all generations.
All: Before the mountains were brought forth, or ever you formed the earth and the world, from everlasting to everlasting you are God.
One: Let the favour of the Lord our God be upon us.
All: And prosper for us the work of our hands–O prosper the work of our hands! (Psalm 90: 1,2,17)

Hymn 195: Now the green blade riseth - verses 1 and 2.

Scripture Reading: Luke 23:50 - 24:12.

EASTER DUET (The two readers who represent the wife of Joseph of Arimathea and Mary Magdalene could stand back to back, one facing to the left of the circle and one facing to the right.)

#1: I was very proud of my husband Joseph then. He was not afraid to risk everything for his beliefs. He had an important position on the council. He had everything to lose, and he put himself in serious danger. And of course I stood beside him.

#2: I thought it was the end of the world. We loved the rabbi, and believed in him. We had all come to think that he had a special purpose, that he wasn't just an ordinary teacher. Then they arrested him and sentenced him to death, and the whole thing came crashing down.

#1: My husband got to know the teacher on a trip through Galilee. He had gone to hold meetings with the country rabbis, to bring them up-to-date with the recent rulings of the council. When he came back he could not stop talking about this young man he had met in the countryside. He was the most brilliant teacher he had ever met. He had taught Joseph things he had never thought of before. He said it was a brand new understanding of God.

#2: I must admit, before I met the rabbi my life hadn't been the best. I had done

some bad things, and used some bad language. That's why I was travelling with him. That's why I went with all of them up to Jerusalem. I sometimes wonder if people know what it means to have your life turned around. It's like being caught in an earthquake, when nothing is stable and everything is tumbling down around you and when it's over it's as if you were starting all over again in a different world. That is what happened to me after I met the teacher.

#1: When the council plotted against the teacher, my husband had a very hard time. He tried to tell the other members what the teacher was really like, but they would not listen to him. They had the idea that the young man was a danger to them, and they had to get rid of him. They even used the Romans to get what they wanted. They were so determined, and Joseph was just not able to change their minds or affect their decision.

#2: I could not believe it when the council arrested the teacher, and put him on trial. Then when I heard that they had taken him before the Roman governor, and that he had been sentenced to be executed I thought that I would never feel anything ever again. But there was worse to come. We had to stand there, on that hilltop just outside the city wall, and watch him hang there, bleeding, and struggling for every breath. And all the time the soldiers were laughing, calling out rude things, and gambling. It was terrible!

#1: Joseph wanted to be helpful, but he also wanted to take a stand. We offered our personal burial place to the teacher's friends, and my husband dared to ask the Roman governor for the teacher's body. We took it down from the cross where he had been executed, wrapped it carefully, and laid it in our tomb. Then we went home and wept.

#2: It was a great surprise to us when a member of the council claimed the teacher's body and laid it in a newly-cut tomb. We learned later how he had argued against what the the council wanted to do to our rabbi. He was a good man, and he had a good wife. After the teacher was laid in the tomb we went back to where we were staying, and some of us prepared the sweet spices and ointments to anoint the dead body. Then we observed the Sabbath rest, with broken hearts.

#1: After the Sabbath, at the dawn of the new week, we were exhausted. So many things had happened, our emotions had flown in so many directions, that we did not have the strength to think of the danger we were in. What would be my husband's relationship with the council now? Would the other members, or even the governor, take action against him because of what he had done with the teacher's body?

#2: The dawn was just beginning to shed a hazy light over the city when we were up and about and on our way to the teacher's grave. We had work to do. We were fearful, and weeping, and lost. It was as if our lives had ended with his life, and we had just this one duty to do for his body before entering on an

eternity of emptiness. Dawn should be a time of happiness and new beginnings. This was a frightful dawn!

#1: Later that day, a barrage of knocks on the door! Joseph's name, shouted over and over! We rushed to find out what it was, and the news filled our souls, and our house, and our world. Our lovely new family tomb was empty. The teacher was not there. And he had been seen. People had spoken with him. He was alive!

#2: And suddenly, another earthquake. The world was totally changed again. The dazzling men at the tomb frightened and then calmed us, and sent us away with a message. The rabbi had promised us amazing things, and those things were now true. Our rabbi truly was the Christ of God. He was alive!

Hymn 195: verses 3 and 4.

A Litany

One: To the memories of the first Easter, loving God, we bring our own memories.

All: We remember Easters when we were young, full of joy and excitement. We remember Easters when we shared the sadness of the first disciples, for our lives too had been touched by death. We remember Easters when the resurrection of our Lord was as clear and shining to us as it was to the women who had seen the empty tomb.

One: To the thankfulness and joy of the disciples, giving God, we add our own gratitude.

All: We thank you for our families, in which we have worked out day by day the meaning of life in Christ. We thank you for our circles of friends, in whom we have met the love of Christ again and again. We thank you for the Church, in which time after time we are brought into the presence of Christ.

One: May the spirit of Easter, saving God, always be with us.

All: Christ is risen; Christ is for us; we are Christ's. Glory be to God. Amen.

Hymn 202: The strife is o'er, the battle won.

Closing Prayer (in unison):

Now may the God of peace, who brought back from the dead our Lord Jesus Christ, the great shepherd of the sheep, by the blood of the eternal covenant, make us complete in everything good so that we may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen. (Hebrews 13: 20,21 - adapted)

- Alex MacDonald is a retired minister of The Presbyterian Church in Canada who plays euphonium with the Metropolitan Silver Band and the Northdale Concert Band in Toronto.

Called to One Hope

by Ken Stright

With Program Suggestions by

Margaret Greig, Program Secretary

The Holy Spirit is light and life,
A living fountain of knowledge,
Spirit of wisdom, Spirit of understanding,
Loving, righteous, filled with knowledge and power,
Cleansing our offenses,
Divine and making us divine;
Fire that comes forth from Fire,
Speaking, working, distributing gifts of grace. By the Spirit were all the prophets, the apostles of God and the martyrs crowned.
Strange were the tidings, strange was the vision of Pentecost:
Fire came down, bestowing gifts of grace on earth.

(From the WCC study *Spirit, Gospel, Cultures*)

Strange indeed were the tidings of Pentecost, yet they were *glad tidings* of a Spirit unleashed upon the earth that would empower us to be the witnesses of Christ in Jerusalem, Judea and Samaria, and to the uttermost parts of the planet.

So Christian mission begins, a mission that continues today in a world of new opportunities and new possibilities opening through the work of the Spirit in the world around us.

I was fortunate enough to be asked by the World Council of Churches to represent the Presbyterian Church in Canada at the November 24-December 5, 1996 Conference on World Mission and Evangelism along with John Duff, PCC missionary working in Managua, Nicaragua. The two other Canadian Presbyterians were Alexandra Johnston, President of the Canadian Council of Churches, and Dawn Ross, staff member of the WCC, based in Geneva.

One could not hope for a more favorable location for a conference with a theme "Called to One Hope–The Gospel in Diverse Cultures". Salvador, Brazil is a microcosm of the world's cultural diversity, blending Aboriginal culture with a rich mix of African, European and Asian cultures, creating something new and wonderful. Brazil is a land of contrasts. Its beauty is breathtaking and its resources among the richest in the world. Yet it is a land scarred and filled with poverty.

I have seen sights I hope I never forget and others that I will not be able to forget as long as I live. I have met individuals from around the world whom I can call 'friend'–a wonderful sister from Lebanon, an Orthodox brother from Indonesia, people from every continent. I may never meet them again in this life but they have helped touch and transform me in ways of which I am as yet unaware.

Was anything of significance accomplished by bringing 600 people together to pray, to plan, and to implement over a ten-day period? The

unequivocal answer is 'yes'–the time and travel and even the expense was worth this gathering of Christ's Church called to commit itself anew to mission and evangelism.

How will this far-away conference affect mission societies here in Canada? Maybe not at all...but I hope and pray so.

Pause and Discuss

....you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth. (Acts 1:8, NRSV)

1. Where are Jerusalem, Judea, Samaria and the ends of the earth in our lives today?
2. What significance can events like the Conference on World Mission and Evangelism have for persons like Ken Stright and for you and I?

On the conference floor someone asked about the place of women in mission today–pointing out that the agenda of women did not seem to include a priority on mission. Dr. Birgitta Larsson, one of the moderators responded by witnessing to the work of women in mission from the first days of the church in the book of Acts, up to and including the mission societies at work on six continents. She affirmed the tireless effort of women to proclaim the good news of Jesus Christ in word and deed. She ended with: "I have no trouble proclaiming the place of women in mission. My only question to you is–where are the men?"

The bottom line, of course, is that mission is the work of the whole church. Friends in the Mission Societies of the Presbyterian Church in Canada, I want to affirm that we *are* "called to one hope". This conference has set the stage for the churches of Christ to enter the twenty-first century with hope and confidence that the Lord our God goes before us. "We believe that it is still the Church's primary calling to pursue the mission of God in God's world through the grace and goodness of Jesus Christ."

Mission is "an inner compulsion based on the profound inner demands of Christ's love to offer others the opportunity for the fullness of life Jesus came to bring."

The conference on World Mission and Evangelism is called by the World Council about once every decade to "assist the churches in the proclamation of the gospel of Jesus Christ and to contribute to their permanent renewal in mission."

How can we be renewed in mission? The conference has shown us a clear way into the future but it is a vision that will transform us as a church if we dare to follow. Mission is the task of everyone who names the name of Christ. Mission is "an inner compulsion based on the profound inner demands of Christ's love to offer others the opportunity for the fullness of life Jesus came to bring. *I came in order that they may have life, life to its fulness* (John 10:10b TEV).

Pause and Discuss

1. Reflect on the beginnings of the WMS within the Presbyterian Church in Canada.
2. How can the Society encourage and involve the whole church in mission?

The conference reaffirmed that "local congregations are called to be mission congregations". What does this mean for the Presbyterian Church in Canada and maybe more specifically, the Mission Societies of our denomination? Historically, it has meant education and finance. We study the work and witness taking place around the globe and we have seen the transformation of that work throughout the years. We commit ourselves to raising funds for this work to continue. But being in mission both demands more and means more than this.

Pause and Discuss

1. What does the phrase "local congregations are called to be mission congregations" mean for your local congregation; for your local WMS (or other) group; for the Presbyterian Church in Canada?

Mission means, for the Presbyterian Church in Canada, reaching out to the neighborhoods around us.
Mission means reclaiming those lost to the church throughout the years of secularization, beginning with our own children and grandchildren and co-workers and friends.
Mission means getting the message out that Jesus is *still* Lord.
Mission means that wherever we live and work and witness, we are to build communities of hope to confront a world of hopelessness and despair. The churches' mission is still to be the transforming agent of God's love and mercy in the world today, the leaven, the salt, the light without which the world has no hope.
Mission is, as our own Living Faith so aptly puts it, something we do: "...in the spirit of humility, as beggars telling others where food is to be found, we point to life in Christ." (Living Faith, 9.2.1)

Bishop Lesslie Newbigin said at the World Conference, "We need to know who is in charge." God has taken the initiative. God has first turned to us in Christ and now calls us to turn to others with this gospel of hope. What better place to begin than in an organization that for decades has devoted itself to the promotion of mission in the church? Every study says there is a deep spiritual longing in Canada, one that Christ is ready to meet. We are called to be part of this mission here and around the world.

Lastly, let me quote from the section of the conference that I worked on most, the section entitled "One Gospel–Diverse Expressions". It is here that a clear call comes to us:

called to one hope, we envisage a new era of mission at the dawn of the third millennium if we are open to being enriched by the gifts of one another and by the Holy Spirit; we affirm our commitment to take seriously our common call to mission and to work towards that common mission in unity."

Pause and Discuss

1. If we are called to one hope - what gives you/us hope?
2. How can you/we share it and with whom?
3. What can we learn from Ken's experience, and the experiences of others (see the many related articles in this issue), that helps us understand what mission means in 1997?

Join in a new commitment for Christ in "Canada as we seek to present an authentic witness to the love of God made known to us in Jesus Christ" by praying this prayer that ended the bible study session I led at the WCC Conference on World Mission and Evangelism in Salvador, Bahia, Brazil.

We Commit Ourselves...

Sisters and brothers,
the call still comes to us:
"Whom will I send? Who will go for me?"
What will our answer be?

We will go. Send us.
Together we carry the gospel.
Together we will bear our small lights into the church and into the world.
For there are not other hands but our hands to carry them.
We are always the broken body
but in Christ we are made whole.
In great thanksgiving
we celebrate the riches of our diversity
as the living signs
of the imagination of God.

We commit ourselves
to receive from each other special gifts
as we are led in the power of the Holy Spirit
towards abundant life.

- Ken Stright is minister at St. Andrew's, Pictou, Nova Scotia.

Mission is something we do "...in the spirit of humility, as beggars telling others where food is to be found, we point to life in Christ." (Living Faith, 9.2.1)

Photos: page 28 - Left Archimandrite Daniel Byantoro from the Indonesian Orthodox Church with Ken Stright, right at morning worship; page 29 offering at morning worship for church-run project for street children in Salvador; above - Ken Stright leading Bible Study at conference.

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A Manual for Meetings in the Uniting Church of Australia. *Uniting Church Press, Melbourne. Published by the Joint Board of Christian Education, Collingwood, Australia, 1995. Price $7.50.*

Reorganizing the church has been the national sport amongst Presbyterians for some years now. During discussions of how things could be different, we often hear mutterings of the words "by consensus".

Consensus seems to come up most often when the topic under discussion is presbytery meetings. Many of us feel frustrated and silenced by our process of governing the Church. *By consensus* has become a sort of talisman, a hope that there really is a better way to get things done.

Such talk has always had an unfounded feeling as if consensus decision is a sort of fairy tale. But not long ago, we received a letter from Ellen Lemen, one of our colleagues working in Australia.

The Uniting Church in Australia experienced the same type of frustrations that we voice here. They didn't just talk about the problem, they developed a whole new rule book. The Women in Ministry Committee of the Presbyterian Church in Canada decided to find out what our sister church had done.

The Uniting Church in Australia developed a Manual for Meetings to enable them to make some of their decisions by consensus. It has the unappealing look of a rule book, but is surprisingly pleasurable to read, well written, easy to understand, short and to the point. I was able to grasp the essentials in little more than an hour. The first chapters set out a framework, and the later ones detail procedure and set out rules. Overall, it is a revelation for someone who is leery of the concept of consensus decision making.

The manual does not advocate a complete abandonment of the formal decision making process we now use. Rather, it adds the possibility of making some decisions by consensus. I opened the book suspecting that consensus must be a lengthy and ultimately frustrating process. But, after reading the manual, I am convinced that decision making by consensus, at least some of the time, would be a real possibility for us in The Presbyterian Church in Canada.

The manual convinced me by outlining the steps required to make a decision (actual decision making is only a small part of the process) and by showing how consensus can be useful and efficient. The other strength of the scheme proposed by the manual is that it allows for a way to resolve blocks. If no consensus can be reached, the group can chose to return to a formal majority vote decision.

The expertise of the chair of the meeting will have a major impact on the ability of the group to reach a decision by consensus. An unskilled moderator could be a weak link in this process.

I strongly recommend this manual. If others are as impressed by it as I have been, we could consider adding this decision making skill to our methods of governing our own Church body.

Maureen Walter

Whisker's Great Adventure *by Meryl Doney. Illustrations by William Geldart. Published by Wm. B. Eerdmans Publishing Co. Price $11.00.*

When I was a little girl, one of my favourite books was an Arch book about the parable of the lost sheep. I never tired of hearing about how Baa, the tiniest sheep in the flock, wandered away one day and became lost in the woods.

Even before I came to understand that Jesus told this story about us, and how our loving God seeks us out when we go astray, I still thrilled when the terrified Baa first heard the familiar voice of his shepherd calling to him through the sinister, dark woods. Somehow the power of the story alone made me feel happy and secure. It did not need to be interpreted for me.

Whisker's Great Adventure is much the same. It is not a re-telling of a Bible story; it is not even an overtly religious book. But running beneath its surface are rich lessons about human disobedience and God's persistent love and grace.

Below the dedication on the book's front page there is a quotation from the parable of the prodigal son. However, although this children's book tells the story of a disobedient youngster who defies his Father by running away from home in search of adventure, it does not really parallel the story of the prodigal.

Rather, the story of Whisker is, in a different form, the story of the lost sheep–or in this case the lost otter, who learns how beloved and precious he is when his father takes terrible risks to find him and bring him home again.

The story of Whisker the otter is well told, with touches of humour and much sympathy for children's impulses to explore the wide world. Whisker's fears upon becoming lost are real, as are the dangers he faces.

The illustration of the young otter alone among gnarled, grasping branches while glowing yellow eyes peer at him from the trees gave me chills. Such realism is not inappropriate, however, even in a book for four to six year olds.

There are real fears and dangers in the world, for children as well as adults. The fact that father otter faces them head on and is wounded in the process of rescuing young Whisker is a profound message about the real power of God's love to confront evil head on and yet be victorious.

Parents need not be concerned about explaining the symbolism of the book to their children. This is a great story which can stand on its own. Let the children follow the beautiful illustrations. Let them identify with Whisker and share in the young otter's fears of being lost, then in the joy of being loved so much and the relief of being brought home safely. For now, let children think the story is about Whisker. In time, they too will understand what this precious book is really about.

Laura D. Alary

NOTICE - PRICE INCREASE
Honorary Membership Pins

The cost of an Honorary Membership Pin will increase in price to $80, effective February 1, 1997.

Available from Life Membership Department, Women's Missionary Society, 50 Wynford Drive, North York, ON M3C 1J7, telephone (416) 441-1111, Ext. 240, or Direct Order Line 1-800-619-7301.

Dear Friends

Diana Wadsworth,
27 Brentcliffe Road, #4,
Toronto, ON M4G 3Y4
September 1996

Great is the Lord and greatly to be praised! I praise God for His mercies and blessings over nearly thirty-seven years in India at the Helen MacDonald Memorial School. He taught me much and it was a privilege to have been able to live in Jhansi, India, and become part of the Christian community there. The generosity and love of the Indian people was often overwhelming.

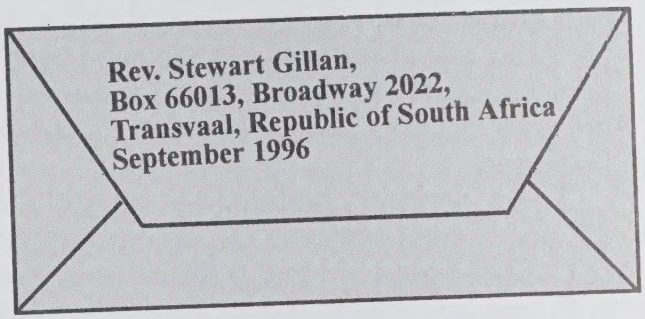
A competent Principal, Mr. Rakesh Chattree, has been appointed in the Margaret Leask Memorial English School. This school will soon be recognized by the Board for I.C.S.E. (Indian Certificate of Secondary Education) examinations. They will eventually have to open grades nine and ten. This year there are more than 800 boys and girls studying there.

The pastor of the Jhansi Canadian Presbyterian Church (Church of North India), Rev. Navin Harrison, was appointed Manager in my place. Do pray that he will be able to carry both jobs efficiently in God's strength. Pray also for Mr. Harold, accountant and treasurer, working with the Manager.

Mrs. Manorama Singh continues as Principal of Helen MacDonald Memorial Girls' Inter College. The students did very well in the government 10th and 12th grade exams in March. Now preparations are being made for opening science classes for 11th and 12th, for which a fine new building has been completed (funded by Live the Vision fund of the Presbyterian Church in Canada) and some gifts received for furnishing and equipping the three labs. Mrs. Singh spent a week in hospital before I left so pray that she will be given strength and grace to meet the needs of her demanding life.

On August 23rd I returned to Canada and am presently at the address above. As this apartment is owned by the Presbyterian Church, I will have to look for my own place. Please pray for me as I decide where in Ontario to settle and as I make new connections. Thank you for your concern over the years, for your part in the work in India.

Sincerely,
Diana



I write having enjoyed greatly the recent visit of the Moderator, Tamiko Corbett, and Rick Fee and Clare da Silva of Presbyterian World Service & Development to Johannesburg. You have not lived until you have seen Tamiko Corbett dance *La Macarena* to an Afro-fusion beat with a party of cheering South Africans. There is a sense in which expressions of joy, and attempts to reflect theologically on joy, have something of the capricious about them. They lack the gravitas of theological reflection on suffering, for example, and are not the most obvious aspect of Presbyterian piety through the years (though one of the first questions in the Catechism, what is the chief end of humankind, is answered most wonderfully: to love God and enjoy God forever) .

Yet it is the very people, our partners, who have suffered so much who are also able to show us the way to celebrate. One has a great feeling of liberation and community–trying to keep up with the dancers, enjoying their enjoyment of our Moderator enjoying their company. The evening has also reminded me since of something said by Karl-Josef Kuschel in *A Theology of Laughter* (London 1994): 'There can be no

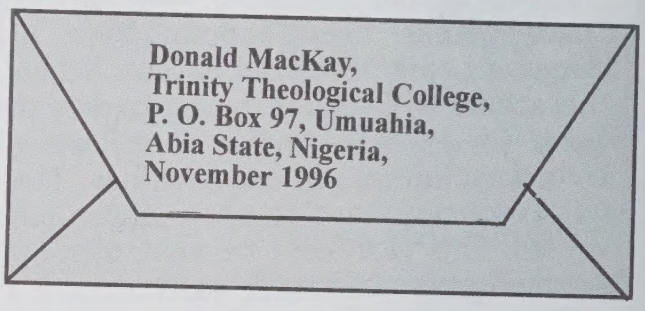
theology of joy without a theology of suffering, but conversely there can be no theology of suffering without a theology of joy...the two are not mutually exclusive, but condition each other.'

While somewhat impressionistic this is not a bad way to introduce how one feels in the new South Africa. The past continues to cast a long shadow on the present; the old continues to retain power to obstruct and/or subvert the birth of the new. Not unpredictably, political liberation is revealed to be but indirectly related to economic empowerment. Those who were rich before 1994 are largely the same people who are rich today; those who were poor before 1994 are largely the same people who are poor today. And their number increases.

The Church's 'preferential option for the poor' must continue to conjoin historical, socio-economic and political analyses with ongoing theological reflection on the gospel of Christ if it is serious and to be taken seriously concerning its pastoral and prophetic commitment to the poor here–who are themselves the Church in many cases. In other words, while there is still a sense of celebration of the beginning of the new, the shine is off and the road looks long indeed to any approximation of the kingdom of God on earth–always a dangerous mission in that we are tempted to envision that kingdom in human terms, and have great difficulty weighing up the relative merits of the prophetic and the pragmatic in the meantime. The Basotho have a saying: *tsela e telele, dijo di nyane*: 'the road is long, the food is little.' Thinking of the state of all of our Church budgets [in Canada and here in South Africa], this saying is not without relevance. It is usually cited as part of a preface to prayer. We are exploring afresh the relation between prayer and praxis: it is obvious that we are not going to make it alone.

Yours,

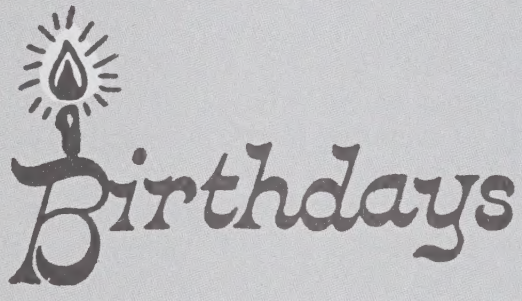
Stewart



Returning to Nigeria after an absence of twelve months has had its own rewards and trials. Just as it was fun to meet and renew so many friendships in Canada, the US and UK during my furlough, it is good to return here and do the same.

Nigeria has remained the same or so it seems; despite all the adverse publicity in North America, the struggle continues. One sees a little more the problems and battles that exist and tries to appreciate the lack of any great outcry against many injustices, when the primary concern is having enough for the next day's sustenance and keeping one's job, when there are many prepared to replace you.

It was joyful to have spent a great deal of time from March to end of June, visiting and being in many of our churches in



Overseas Staff

April

1 - Joel Lessard-Clouston, Japan
9 - Cathy McMullen, India
15 - Sherien Barsoum, Cyprus
22 - Linda Inglis, Malawi

May

1- Jake Vanderzweerde, India
5 - Yasmani Samuel Villalonga, Nicaragua
15 - Robert Young, Malawi
19 - Luke Inglis, Malawi
26 - Pauline Brown, India
27 - David Onuoha, Nigeria

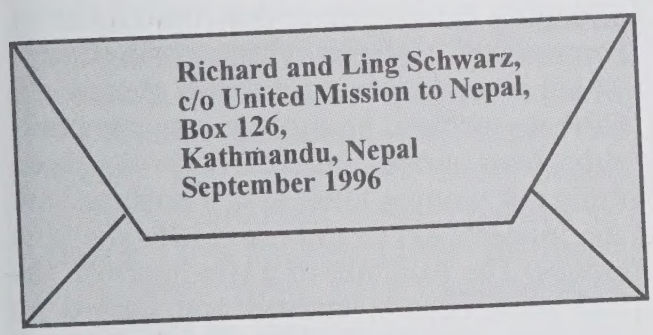
Canada, from as far west as the Synod of Alberta to the balmy Atlantic Synod in May and June. I ended up with a renewed sense of the diversity and the strength of our Church and country. It was helpful that my visits took me to both the big and the small, to as far north as Dixonville in the Peace River Presbytery of Alberta and Fort Saint John, BC; and south to Hamilton Mountain in Ontario and east to Cape Breton and PEI.

The church is really those many faithful loyal persons whose support is unwavering and dedication inspiring. In many places they received royally, at very short notice, the visiting missionary, as one sent from the Lord. God has really blessed us, with many such persons throughout our land. ...the life blood and support of the church is in those small rural enclaves where Uncle Will and Aunt Bess have worshipped these many years and shall continue to do so. At this Christmas one remembers all these faces of 'The Church' and thanks God for them.

May indeed he whose birth we celebrate be born anew in you and through you to the whole world that yets awaits that birth.

God's richest blessing on you throughout the entire New Year.

Donald



Greetings in the name of our Lord. We are slowly coming to the end of the monsoon season which will mark one year since we left Canada for Nepal. We feel quite at home here and thank God for the wonderful family of our landlord who lives downstairs. Jon spends an hour or two down there a day in spite of the fact that there is nobody close to his age. The small lawn is a real blessing to let Jon burn off his considerably energy.

We are thankful for the church we attend that has made us feel welcome and normal; for friends, both Nepali and expatriate, who come to visit and have opened their homes to us, and for the use of a friend's moped that makes getting around the city easier.

We attend a small church of about 60 members. We meet on Saturdays, the national day off, and the service goes for about two hours. We start with about a half hour of singing. The music is very lively, especially when the men in the youth group are on the bongo drums. We occasionally also have guitar. There is a time of praise when everyone prays aloud at the same time (we thought they were praying in tongues at first!).We also have a time of praying for the sick, and for other needs in the church. Finally comes the sermon, lasting up to an hour. I (Rich) take my turn every six weeks or so. I usually tell my stories in Nepali and preach in English, but this is less than ideal. The translator's English is imperfect and I have to change the sermon as I go depending on what is coming out in Nepali, which is a very exciting way to preach.

This church is not connected with the large umbrella group of churches in Nepal but rather with an overseas group called Evangelical Friends. It is something of a marriage of convenience as the style of service and traditions are typically Nepali with little discernible resemblance to a Friends meeting in the USA.

The church is run by a group of elders. I meet with them every Friday night to discuss and pray about issues, which are generally rather different than my elder friends would have encountered back home. [For example] last night we talked about appropriate marital relations and advice to give the three polygamous families in our church. (Decision: live together in mutual respect and love. Divorcing the second wife is considered similar to our concept of divorce as it leaves the women and children in a very impoverished situation. Anybody with thoughts on this please write.)

The youth group consists of all the unmarried men and women in the church. They are a highly dedicated group of believers who meet for fellowship on Thursday evenings and often go out preaching in the streets two nights a week. There are some gifted drummers, dramatists and evangelists among them. I would like to see them leading services occasionally and will work with them on this, hopefully getting the young women involved too if culturally appropriate. This group certainly promises well for the future church of Nepal – no lack of zeal for the Lord here.

We have a separate room for Sunday School which is a real blessing. They divide into three groups after a time of singing together. Ling teaches one of these groups (the youngest) every second month. Just yesterday she conducted a children's choir at a city-wide children's day for all the churches. The kids all enjoyed themselves and our kids came in second. Ling also did a puppet show with another woman in the church which was well received.

There are fellowship groups for the men every Monday and Tuesday night, and Wednesday morning is the Didi-bahini meeting i.e. ladies fellowship. We (Ling writing now) meet for 1½ hours singing, praying and one person teaching from scripture. Interestingly, we always read a Psalm for devotions to focus our minds on attributes of God before prayers. This is true for church service, fellowship or other "spiritual" meetings.

Last week I discovered that our Didi-bahini offering was being used as a small loans bank! Apparently women could borrow small sums (2-3 days wage) from it. I hear the World Health Organization uses this as a very effective means of empowering women in developing countries to affect economies in the long run. Even without credit cards, many live on loans here until the next paycheck or next day of work available – a real hand to mouth existence.

I've shared a couple of times in Nepali, both times using the gospels. I am thinking about how to use parables as a creative way to teach. Music is also a good source to teach verses – pray that someone in the church has a vision to write music for this purpose. Two women in UMN recently compiled all 100 choruses into music notation with guitar chords – a real gift for us who learn by seeing or like to play accompaniment. Their next project is to compile children's songs, many written locally. We pray God speed on this project.

There are many single women whose husbands have left them because of barrenness, insufficient dowries or just because someone else came along. Without a father or husband, women have no status here. Naturally, many turn to God, who honours and uplifts them.

We had a young girl who taught in SS, the only Christian in her Hindu home. I asked for her response to an arranged Hindu marriage. She said she's told her parents her preference for a believer mate but would obey her parents in whatever their decision.

There are others who are disowned upon accepting Christ or some who refuse marriages arranged by Hindu parents. Some pastors intervene and act as "parent" arranging marriages within the Christian community. Others choose singleness which is an extremely difficult choice...no CPP, no welfare, no old age pension available here since children provide these things. A woman I met in this position said she trusted God would provide as the time comes. The daughter of a Hindu priest, she had been beaten, starved and locked up upon her conversion. She was working in full-time ministry when I met her. Praise God for faithful ones who have been tried and purified by fire.

Work has improved significantly in the last few weeks (Rich writing). I am now quite involved in teaching our residents and by this have helped save our hospital from losing surgical residents altogether. I am also supervising a research project which gives me plenty of time to spend with individuals one on one. I work one

day a week doing reconstructive surgery at a leprosy hospital about 45 minutes from our house.

The surgery sounds complex but really does wonderful things for these outcasts from society. Hands can be used again, patients can walk again, eyes prevented from going blind. This day is like a breath of fresh air to me in an otherwise hectic week. Please pray that I would be used at work in His Kingdom's work.

We thank each of you for your support in so many ways.

With love,

Richard and Ling

1997-1998
Sunday Worship Bulletins

Canadian Presbyterian Needlework Theme

Does your church contain needlework hangings, banners, quilts or embroideries? Please share them! Send us your pictures so that we can all enjoy them on our next set of worship bulletins.

Picture selection will start in March, 1997. We need clear, bright and well focused colour photos or slides. The finished cover will measure—5½" wide by 8" high. It is important to include written permission from the artist to reproduce the artwork.

If you have any questions or would like to receive the photographer's guidelines, please call Graceann McIntyre at 416-441-1111, e-mail to gmcintyr@presbyterian.ca, or fax 416-441-2825.

Forward in Faith

In November, I had the opportunity to take the Mission Exposure tour to Hong Kong, Taiwan, and Japan as a personal study tour. This trip was organized through the Presbyterian Church offices. What a privilege to hear about the church in these places. The highlight of the tour was the 100th Anniversary Celebrations of the Changhua Christian Hospital.

Joy Randall, Betty and Jack Geddes, Jack and Beth McIntosh looked after all our needs. Everywhere we went we were greeted with Christian love and hospitality. Just meeting with church and school officials, students helped us to focus on the contributions our missionaries have given over the years. We can be proud of their witness.

As they planted the seed, the work has flourished. Through the years we have provided missionaries and money undergirded with prayer. The churches still need our prayers and encouragement as the Taiwanese society becomes more affluent.

During our visit to Yu Shan Theological College, the students thanked the WMS for the money they received for books (Christian Literature Fund).

In this year 1997, let each of us thank all of our missionaries, here in Canada and overseas for their work. Let us pray for them daily. Your financial support is also needed so we can maintain our contribution to missionary endeavours.

Total money received in 1996 from Presbyterials: $891,579.

Irene Nesbitt,
Treasurer

Mission is the task of everyone who names the name of Christ.

IN MEMORIAM

Irene Marnoch

Irene Marnoch nee Pitner was born on May 29th, 1917 in the town of Morden, Manitoba. She served in several homes in the Morden and Winnipeg areas. Irene was very active in the Presbyterian Church in Morden where she met her husband Jim Marnoch.

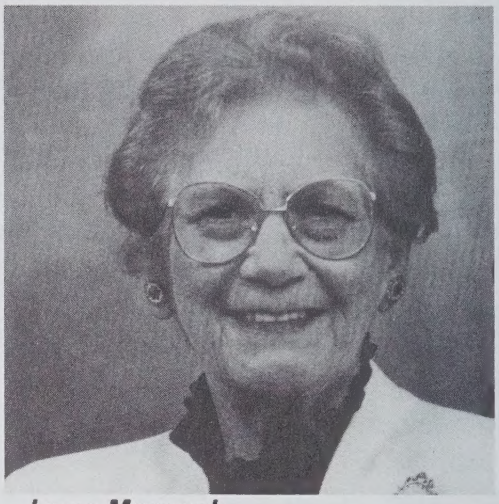
Irene was Girls Supervisor and Primary teacher on the staff of the Cecilia Jeffrey Indian Residential School in Kenora where she served before she was married. Jim and Irene celebrated their 50th Wedding Anniversary last summer.

Jim and Irene served together in many parishes over the years: Timmins, Ontario; Elphinstone and Okanais Reserve, Manitoba; First Church and Lake of the Woods Missions, Kenora, Ontario as well as St. John's and Kildonan churches in Winnipeg. In all of these churches she was dedicated to a variety of the women's and children's activities.

Irene had been a member of the Margaret Hamilton and the Ellen Douglas WMS auxiliaries as well as the St. John's Women's Auxiliary. Irene was an Honorary President of the Manitoba/North Western Ontario Synodical and formerly President of the Winnipeg Presbyterial and of the Margaret Hamilton WMS. She had a great love of singing, choral and solo, which was evident in her participation in the St. John's Choir for many years.

Irene's faith and love and joy in serving the Lord were an inspiration to all. She will be greatly missed by all who knew her, especially her loving and devoted husband Rev. Dr. Jim Marnoch and their sons James and Marilyn; David; Ian and Lorelee; Neil and Chris, as well as her nine grandchildren, also her two sisters Christine Thomson of Morden and Beatrice Stirling of Prince George, BC.

A service of celebration for the life of Irene was conducted by the Rev. Ken Innes in St. John's Presbyterian Church on November 1st, 1996. She was laid to rest in the Kildonan Presbyterian Cemetery.



- Irene Marnoch

- Alene Morrison

Alene Morrison

Alene Morrison passed away at the Wales Home, Richmond, Quebec on November 8, 1996 after a lengthy illness. She was in her 86th year.

Alene had a great love for the Women's Missionary Society and its purpose. She was a life member of the St. Andrew's, Sherbrooke WMS group and held a variety of offices in this group for as long as she was able. Many of us remember Alene's help and encouragement when we were new in the group. She was also active and held many offices at the Presbyterial and Synodical levels and she was a member without portfolio of Council Executive.

Alene will be lovingly remembered by many WMS members.

"I"-Witness

A Miracle

Have you ever seen a real honest-to-goodness "take up your bed and walk" miracle?

No? Well, I have. At least I have seen the result of it. Some who read this will recognize the heroine of my story, although she is not named. And this is the way it came to me.

Some years ago the heroine of my story fell on to the cement floor at the place where she worked and damaged both her knees so severely that medical care, therapy etc. could not help her. She was finally reduced to using crutches and a motorized wheel chair to get around.

She did not complain, although she was in constant pain. She prayed not that God would heal her, but that He would give her strength to endure the pain. She began to attend an ecumenical prayer meeting, where she found an inner peace.

One evening as she sat at the meeting, her mind empty of anything but the desire for inner peace, she became aware of a presence standing beside her.

After a while she heard a voice, a real voice, not just in her mind, but in her ears, saying, "You have suffered enough. You are healed."

She swivelled her eyes to the side and saw a pair of feet beside her chair. She knew then that the voice was real, and that the feet belonged to her Lord Jesus Christ, and it was He who had spoken to her. She felt the pain in her knees leave her.

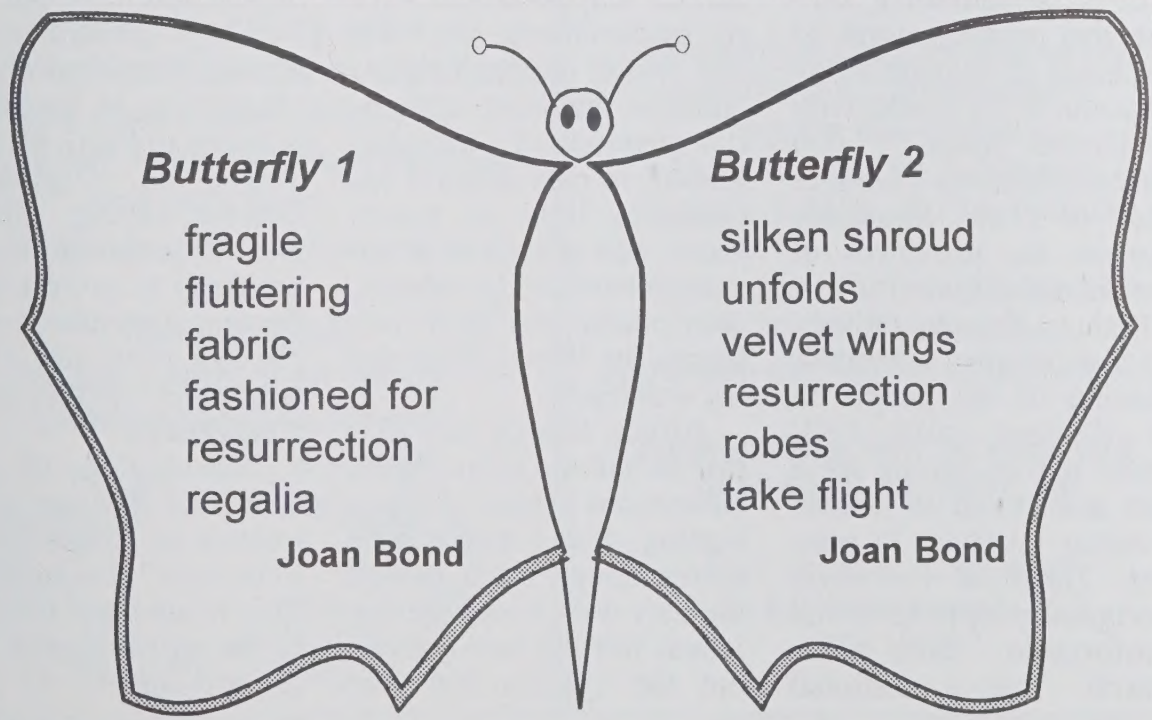
Saying nothing to the others in the group, she got to her feet, and leaving her crutches left the room to go home.

When she got home her husband saw her walking without her crutches and rushed out with her wheelchair. Gently she set him aside; she did not need her wheelchair anymore. She was healed. Her faith had made her whole.

I saw her at the funeral of a mutual friend a month or so ago. She walked toward me, put out her arms and hugged me, smiling all the while.

I thought, who can doubt the love of God and the strength of our Lord Jesus Christ. This was a real, honest-to-goodness, Jesus-type "take up your bed and walk" miracle. Right in front of me!

Kay Berry, Richmond, BC



NEWS

FIRST ABORIGINAL DIOCESAN BISHOP

Kenora, Canada, 24 October (ENI)–A former chief of the Oji-Cree people has become Canada's first aboriginal diocesan bishop. He is one of only two members of Canada's "first peoples" to hold the post of bishop in the Anglican Church of Canada.

On 16 October Gordon W. Beardy, a suffragan (assistant) bishop, was elevated to the post of diocesan (senior) bishop at the synod of the Diocese of Keewatin. In May this year an Inuk (Eskimo) clergyman was elected suffragan bishop in the Diocese of the Arctic.

Bishop Beardy, aged 46, will be responsible for 11,500 Anglicans–65 per cent of them native Canadians–in a sprawling diocese that reaches north to the shores of Hudson's Bay and south to the border with the United States–777,000 square kilometres on either side of the boundary between the provinces of Manitoba and Ontario.

Bishop Beardy, indicating that his first priority is listening to the people in his diocese, told ENI: "Most native people have been ministered to instead of being involved in ministry. Here in Keewatin aboriginal people have felt comfortable with the church. But a national native covenant has been signed, seeking a partnership with the Anglican Church that would extend across Canada.

"Sometimes there is the mistaken impression that we want to separate from the church. Not so, Native peoples want to be partners. We will continue to work together as the Body of Christ."

Bishop Beardy added: "Before the church came, my dad told me about the Creator. We had a lot of spiritual understanding in place, the only piece missing was the fact that God had given his Son, Jesus Christ, for our salvation. The sweet grass ceremony, for example, is the equivalent of incense. God has always been with us, Christ was the completion."

Bishop Beardy also alluded to the controversy concerning the Canadian government's native residential schools which were run by the church. (Physical and sexual abuse of native children attending church-run government residential schools in past decades has come to light in recent years, and numerous accusations have led to charges, convictions and gaol sentences for some clergy and lay workers.)

Bishop Beardy told ENI that he had run away from a church-run school. "I was hurting. But I met a non-native couple who treated me very well. I realized that it was not the non-natives, but the system that was wrong." – Ferdy Baglo

CHURCH CONFESSES SIN OF SILENCE

East London, South Africa, 16 October (ENI)–A section of the Dutch Reformed Church –long dubbed the apartheid regime at prayer –has confessed that it kept silent when many South Africans suffered intimidation, torture and murder under the National Party's racist policies.

The Stellenbosch ring (a ring is a grouping of about 12 congregations) was the first church to make a submission to the country's Truth and Reconciliation Commission. The commission, chaired by retired Anglican Archbishop and Nobel peace laureate Desmond Tutu, has been sitting in various venues throughout South Africa since May this year to hear accounts of human rights brutalities committed during the apartheid era.

Ring chairman Dr. Hannes Koornhof made his submission at commission hearings in Paarl, near Cape Town, on Tuesday 15 October, saying: "We confess that, although we did at times try to protest against the unjust treatment of people, we often did so only with great timidity and circumspection."

The ideology of nationalism had "left a substantial imprint on Christians' way of thought", Koornhof said. This made them insensitive to the injustices and suffering inflicted by the former

government's apartheid policies.

"Despite some very real attempts, we must confess that we backed away at crucial moments from letting a clear testimony against injustices be heard in the land," Koornhof said.

After the submission, Archbishop Tutu, whom observers described as being "clearly emotional", praised the DRC ring for its courage in making its confession before the Truth Commission. He encouraged other churches to follow its example. – Noel Bruyns

INTER-CONFESSIONAL COMMITTEE FOUNDED

Minsk, Belarus, 8 October (ENI) – For the first time since the break-up of the Soviet Union, 21 churches and Christian communities from the former USSR have agreed to form a Christian Interconfessional Consultative Committee.

During the late Soviet period various Christian churches in the USSR maintained good working relations with each other. But after the collapse of the Soviet Union–and its policy of official atheism–relations between the churches deteriorated.

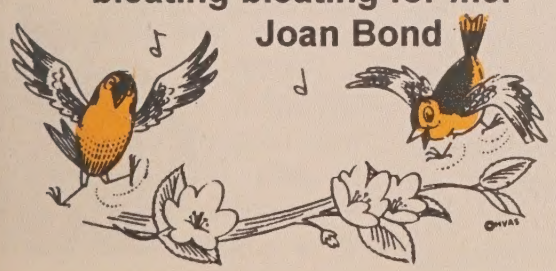
The region's largest Christian church, the Russian Orthodox Church, strongly condemned what it described as "proselytizing" by foreign missionaries, many of whom were Protestants, who arrived in Russia and other traditionally Orthodox areas after the political changes of the late 1980s. (Prosleytizing is the seeking of converts.)

The consultative committee will promote cooperation and mutual understanding between the mainstream Christian denominations–including Orthodox, Roman Catholic

A Greening

In the stirring of the spring
let my winter weariness be lifted
Let the dirty snow of my heart
melt in the unceasing rays
of Your love
Spring clean my spirit
Show up the cobwebs in my closet
the ones I won't admit to
Break my heart, quicken my step
and only then . . .
can I shout with robins and daffodils
Glory to God!
to the Lamb of all lambs
bleating bleating for me.

Joan Bond



STAFF POSITION

THE SYNOD OF THE ATLANTIC PROVINCES

Responsibilities in the areas of:

Camping & Outdoor Ministries
Leadership Development
Program Development
Liaison with Life & Mission Agency, A.M.S., & Presbyteries

Appointment to this position is to be for 3 years, the appointee eligible for reappointment

Applications will be received until April 30, 1997, by

Rev. John R. Cameron
R. R. #1, Merigomish, N.S.
B0K 1G0

and Protestant churches–in the Commonwealth of Independent States and the Baltic countries.

The decision to found the committee was taken at a conference in Minsk, Belarus, in October, of 132 delegates representing 21 churches and Christian organizations, including Orthodox, Roman Catholics, Baptists, Old Believers (Old Ritualists), Lutheran and Seventh-day Adventists.

"My idea is to create a Council of Churches [of the former Soviet Union], but we have not grown up to it yet", said one of the co-moderators of the conference, Archbishop Tadeusz Kondrusiewicz, leader of Russia's Roman Catholics. – Andrei Zolotov

PWS&D DIRECTOR VISITS RWANDA

Richard Fee, Director of Presbyterian World Service and Development has returned from the Great Lakes Region of Central Africa after witnessing the massive influx into Rwanda of refugees returning from Zaire. He states that the member churches of the Canadian Foodgrains Bank can be thankful that God has used them over the last two years in contributing to the health and well-being of these returnees.

"Watching the wave upon wave of humanity trudging along the road in eerie silence was an image not quickly dismissed. It was obvious the people were exerting great restraint in their joy at being home, away from intimidation, forced exile, threats of reprisals and fears of the rigours of a refugee existence.

"I helped one man whose bicycle had tumbled over from the weight of his two children and his heavy loads. The children cried piteously but there was no one who could stop and lend a hand because they were burdened with their own loads and the press of humanity coming from behind was crushing. I grabbed the children up out of the crowd as the man righted his bicycle. He smiled greatly, stilling his children and immediately pressing onwards in his journey to go home."

Through the aegis of the CFGB, thirteen million dollars in food aid has gone into this region. With the historic events of the weekend of November 15-17, and with some refugees still struggling back across the border from Goma, Zaire to Gisenyi, Rwanda, there is still a need for food assistance. The planting season has just passed and food will be a concern for the next year. Peace and reconciliation remain high on all priority lists as people return to their homes and situations which were brought about by the genocidal deaths of family members and neighbours. PWS&D has issued an appeal for funds for this endeavour and remains committed to easing the pains and tensions of these people.

RE-IMAGINING 1996

The Re-Imagining Community was born at a groundbreaking Conference in November 1993 to celebrate the Decade of Churches in Solidarity with Women. This Conference was, for church men and women, a call to renewal–calling the churches into solidarity with all people of God. It was a declaration–to follow the Spirit of God, to challenge our historic Christian traditions, to celebrate the power of community. As one participant said–"I thought I was the only one feeling these things, thinking these thoughts. I found out I am not alone."

Each year since 1993 one major event has been planned. Six Presbyterian women (3 from Quebec, 3 from Ontario) travelled to Minneapolis to participate on November 1st and 2nd in the 4th Re-Imagining Community Gathering –"Naming, Claiming and Re-Imagining Power".

This was an exciting experience for those of us who attended. We want to share the experience so watch for the "apple" in the next Glad Tidings.

IN THE SOCIETY

SYNODICAL

Oh what beautiful meetings,
Oh what wonderful plans were made,
Oh what a great new beginning
With Our Lord, Our Master and Friend.

St. Andrew's and St. Stephen's
Was the place wherein we met.
On Vancouver's North Shore Mountain!
How can we soon forget?

Dr. Reginald Bibby
Was our guest speaker.
New thoughts, ideas and new Spirit,
As he spoke "Responding to our times."

Great prayers were said,
Great music was sung.
Great fellowship was amongst us.
Great plans for the future were made.

Joint partnership was laid before us,
With Synod and Synodical entwined.
"A new name"?? must be forthcoming??
"Synodites?"....

Old friends, new friends!
How great to be together.
New hope, new plans
And renewed prayers.

Norma Lyon
B.C. Synodical

PRESBYTERIAL

The **Edmonton-Peace River** Presbyterial held their Christmas Fellowship on November 27, 1996 at Westmount Church.

The meeting opened with prayer by the President, Margaret Moar and proceeded with Worship from Glad Tidings.

The speaker was Debbie Saidman, Executive Director of Operation Friendship in Edmonton. This group works as advocates and helping hands, serving 70,000 free meals yearly to seniors. It provides services for socialization, and assistance in helping seniors to be independent, and help for banking, grocery shopping, medical appointments etc. This was of great interest as our Presbyterial is one of some 18 churches who serve lunch several times a year.

Following a singalong of carols led by Anne Paterson the various groups in Presbyterial reported on their activities and the meeting closed with prayer by the president.

Theme for the Enrichment Day sponsored by the Presbyterials of **Essex-Kent, London and Paris**, held at Dorchester Church, Dorchester, Ontario was *Good God! Good Gifts! Good Work. Gifts People Bring.* Welcome was extended and a singalong led by Barbara Tubb with scripture and meditation by Jean Middleton and Margaret McCullough. Introduced were Peggy Ramsay, Frances Nugent, Eleanor Irwin, Synodical President and the newly appointed Educational Consultant Erin Crisfield.

Margaret Greig introduced the Theme and Bible Study, with group discussion on the many gifts that are shared in the areas of service to others.

After a time of fellowship and lunch, Shirley Miller expanded on the theme *Gifts People Bring* and banners were made with flowers of different colours depicting each of the gifts creating a gift bouquet for each presbyterial to display.

Following courtesies and closing worship, "I Come with Joy" was sung.

The full executive and presidents meeting of the Presbyterial of **Central Alberta** was held on November 6, 1996 at Knox Church, Red Deer. The theme for the meeting was *The Hand of God.* Devotions were conducted by President Mary Duncan, Betty Eshpeter and Agnes Hislop.

Year end reports were given by the group presidents.

Marion Dietz reported a good year at Camp Kannawin with registrations up from 1995. After a pot luck lunch Margaret Bystrom and Mary Duncan led

the group in an exercise that had us consider situations in our lives or lives of others and then related them to mission situations in Nigeria, Nicaragua and Mauritius.

Tea concluded the day of fellowship.

Brockville Presbyterial Fall Mission Rally was held October 24 in St. Andrew's Church, South Mountain, Ontario, theme *Called to Serve*. President Margaret Reynolds opened the service of worship which was conducted by Morrisburg WMS under the leadership of Marina Simpson, with Margaret Reynolds doing the narration. The group illustrated by pantomime how different people chose to follow Christ. They come from different walks of life, the disciples, the blind, tax collectors and women. We likewise should follow Christ and do his work. The congregation then sang "Will you Come and Follow Me."

Guest speaker, Diana Wadsworth, recently retired after 37 years from India, was introduced by the president. Diana spoke about the dedicated mission workers there and of the progress of the school system where she had been a teacher.

Diane Walford sang a lovely solo during the offering. Judy Messenger prayed for all of our missionaries.

The Fall Rally of **Sarnia** Presbyterial was held in Laurel Lea-St. Matthew's, Sarnia, Ontario on October 22. Host minister, Rev. Jeffrey Smith, extended a warm welcome and opened the evening with prayer before a potluck supper was enjoyed.

It takes courage
to be crocus minded...
Highly irregular.
Knifing up through hard-frozen ground and
snow.
Sticking their necks out,
because they
believe in spring
and have something personal
and emphatic to say about it.

Author unknown

The evening program was chaired by president Margaret McNeil. Special music was enjoyed by a women's group known as The Trebletones. June Stevenson, editor of the Glad Tidings for 16 years was introduced by Dorothy Neal as the guest speaker. June spoke of the Mini-Study that has been sent to all groups to consider whether or not the title "Glad Tidings" should be changed. She displayed antiques that illustrated how things do change. That led to discussion on why in the future we might consider some changes such as the name of the Society and also that of our magazine.

Members of the host church conducted the closing worship "Our Walk in Life."

The **Stratford-Huron** Presbyterial held their fall conference in Knox Church, Goderich. The theme was *Found Blessings – seeing – hearing – feeling.*

Pat White, 1st Vice President opened the afternoon program with prayer. Welcome to Goderich Church was expressed by Rev. Nan St. Louis, for Arthur Circle – Bette Robertson and for the WMS – Madeline Edward. A singalong of many favourite hymns was led by Pat White and piano accompanist Eunice Bisset.

Devotions were given by Shakespeare St. Andrew's members, reading scripture from Matthew 6, with comment on considering the seasons.

Rev. Nan St. Louis discussed the topic of the workshops for WMS "Stand Up and Be Counted". Those in attendance were divided into groups according to their birthdays and each given a challenge with scripture verses to study.

President Jean Edmunds conducted several items of business. Literature secretary, Sally Scott described several books from her book table display.

The Goderich women served a delicious supper to some 60 members present.

The evening session opened with Diane Petrie introducing guest speakers, Revs.

Ian Clark and Catherine Chalin who recently returned from East Africa where they served since 1992.

Shirley Aicheson expressed appreciation to Ian and Catherine. Laurine Madge sang a lovely rendition of Edelweiss as the benediction. Pat White closed the evening with prayer.

With the death of Mrs. **Helen Willis**, the Presbyterial of **Calgary-Macleod** lost one of its most noteworthy WMS members . Helen passed away on November 6, 1996 in Calgary, Alberta at the age of 81 years.

Helen was a charter member of St. Giles Church and active member of the Women's Missionary Society, serving the local Athalie Read Group, as well as Presbyterial and Synodical. She sang in the choir for many years. She was presented with the Order of St. Giles in recognition of her many contributions to the church which included serving on the Board of Managers and Presbyterial Treasurer.

She exemplified faith in action as she assumed roles of leadership, made treks to the food bank and offered rides to everyone and fearlessly collected money for projects overseas.

Helen taught school in Saskatchewan until her marriage and again in Calgary. One of her greatest joys was to watch the progress of her violin students, many of whom continued on to play professionally.

Helen is survived by husband Ralph; daughter Elaine; sons Craig (Frances) and Robert (Joanne); and seven grandchildren.

LOCAL

At the March 1996 WMS executive meeting in **Morewood**, Ontario Evelyn Walker, retired missionary and deaconess, was recognized after 50 years of service with an honorary membership. She served in many fields and offices across Canada. She now resides in Winchester, Ontario where she is still very active in the WMS and church.

Athalie Read was also recognized at this time for her long years of service in the Presbyterian Church. She graduated in 1943 from Deaconess Training School and

- Irene Stewart (left) presenting Miss Walker with certificate and flowers.

has served on the mission field in Canada and British Guinea until her retirement. She resides in Brockville, Ontario, and is still serving in her community and church.

On Sunday, 27 October, 1996 members of the WMS, Jean Jamieson Auxiliary, **St. Columba Church, Hamilton**, Ontario celebrated "Mission Sunday". Mariam and David Barrie, guest speakers, spoke of the work being done in Malawi with special emphasis on agriculture, nutritious meals and clean water education.

The service of worship was led by various members of the WMS including the wives of two previous ministers, Muriel Caldwell and Kay Cowper.

The Explorer Group presented a puppet ministry at the Children's time, entitled "Missionaries" which enthralled old and young alike. The presence of the Holy Spirit certainly was evident in this service and we were all enriched by the fellowship, one with the other.

As an honorary president of the Margaret Pirie Auxiliary, WMS of **Knox, Dundas**, Ontario **Margaret Galbraith** devoted her life to its many activities both in her home church of Knox, and as a member of the Hamilton Presbyterial.

Not only a member of the three auxiliaries at Knox, she held various executive positions including president of the Senior Auxiliary, Jean Allum WMS. She assisted

in establishing the Sarah Dunning Auxiliary and for many years held the position of Glad Tidings Secretary for the Hamilton Presbyterial.

For many years, Margaret was a resident of the Blackadar Nursing Home, Dundas where she died at the age of ninety-six.

Mrs. **Irene Early** (nee Frith) aged 95 years passed away November 1, 1996.

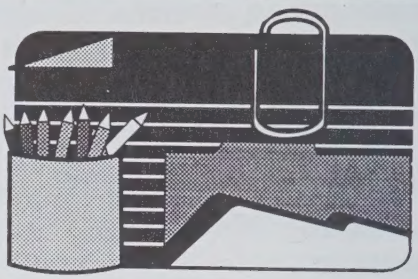
She was a faithful and active member of the afternoon auxiliary of **St. Andrew's Church, Saskatoon**, Saskatchewan for over 60 years. She served as vice-president for seven years and for eight years as president. She also served on both Presbyterial and Synodical executives and has been a delegate to Council meetings.

ANNIVERSARY

Erskine Missionary Fellowship celebrated its 50th Anniversary on September 28, 1996, with a banquet which was attended by guests representing twelve **Ottawa** and area WMS groups. The Rev. Rosemary Doran, President of Council was guest speaker.

Cutting the cake, below, is Rosemary Doran (right) with Betty Curzon, daughter of the founder of our group, the late Mrs. Robert Good.

A special Mission Sunday was held on September 29th at which Rosemary was the guest speaker.



Circulation News

Thanks to the Glad Tidings Secretaries and contact people for sending in the renewal lists and new subscribers' names in good time. As of January 30 approximately 26 group lists are outstanding. Hopefully all the lists will be in soon as it is costly to send reminders.

If your group has disbanded and not sent in the subscription list, it is helpful for us to still receive the information in order to make any appropriate changes. If you do not belong to a group, you can still subscribe to Glad Tidings. Your name will be added/transferred to our individual listing. It takes approximately two months to process any changes/additions.

We are pleased that the large print list for Glad Tidings has decreased by approximately 120 subscribers which will help save costs. At the present time there are approximately 300 subscribers who receive the large print copy.

If 000050 appears on your label, then you are on the individual subscription list. A renewal form was mailed to these subscribers in the fall. We appreciate having most of these forms returned to the office so promptly. However, there are still several we have not heard from. We will be following these up shortly.

When corresponding with the office, it is helpful to include the group number and name of the congregation. If you have a change of address, please notify us of the change immediately, and enclose a copy of the label from the magazine.

Katherine Allen,
Circulation Manager

PRESBYTERIAN

WESTERN WOMEN'S CONFERENCE

"FREE TO BE"

GAL. 3:28

SPEAKER:
Rev. KAREN TIMBERS

JUNE 27-29
1997

University Of Manitoba
Winnipeg

Registrar: Ina Borger, 309 Lamont Blvd.
Winnipeg, MB R3P 0G2
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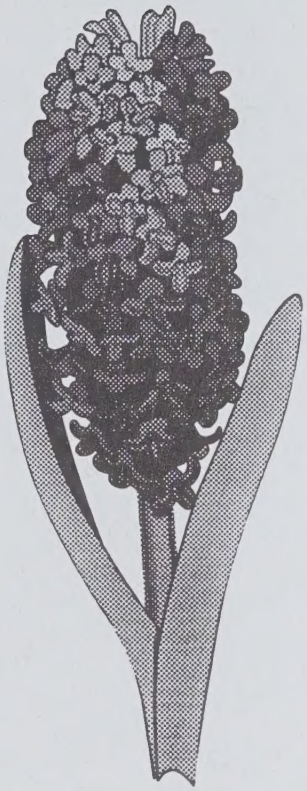

IN REMEMBRANCE

Mrs. Edra McLean,
Stewartville, Arnprior, Ont.

Mrs. Agnes York,
St. Andrew's, Belleville, Ont.

Mrs. Minnie Owens,
St. Andrew's, Bolsover, Ont.

Maartje Vijn,
St. Andrew's, Brampton, Ont.

Mrs. Elizabeth Taylor, (104 yrs. old)
First, Brandon, Man.

Mrs. Mabel Robinson,
First, Collingwood, Ont.

Mrs. Isobel Percival,
Knox, Dutton, Ont.

Mrs. Norine Woolner,
Knox, Kintyre, Ont.

Mrs. Mary Elizabeth Cleghorn,
Knox, Leamington, Ont.

Mrs. Gladys Theobald,
Erskine, Ottawa, Ont.
(formerly St. Andrew's, Picton, Ont.)

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St. Stephen's, Ottawa, Ont.

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Salama has found that drama can be an important tool to promote health care issues such as nutrition, sanitation, hygiene and disease prevention. The women pictured here tell a story of the impact of AIDS on a family. Afterwards they discuss AIDS prevention.

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Glad Tidings

May/June 1997

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Glad Tidings

May/June **Volume 73 No.3**

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Published six times a year by the Women's Missionary Society, W. D. of the Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario M3C 1J7. Tel. 1 (416) 441-1111. Fax 1 (416) 441-2825. Publications mail registration number 0606. ISSN: 00170720.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate for 1997 $10.00 including G.S.T. per year. Single copies $1.70. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Please make all money orders and cheques payable at par to Glad Tidings.

GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo and photos pp 7 and 9, Rosemary and Gerald Doran.

Special thanks to Lisa Kavanagh, second year student at Centennial College, East York for assisting with proofreading. Lisa is on an internship with the Presbyterian Church and will be graduating in June.

This issue . . . *Angels*

Greater love hath no man..?

Did this article, and the accompanying photo, in the January/February 1997 ***Glad Tidings*** offend you? Disturb you? Turn you off? Frighten you?

What is your response to the violence in our society?

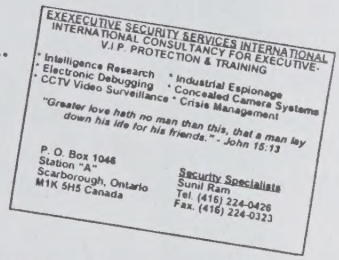
Should Christians arm themselves or hire armed protection when threatened with violence?

Two readers wrote to express their anger about running this piece. (See *Our Readers Write*, page 20-21 in this issue.)

Greater love hath no man...

- Sunil Ram, Christian Private "Eye".

Sunil Ram is an Executive Protection Specialist; some people refer to him as a Bullet Catcher. He also happens to be a Christian. Ram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full house at the Christian Centre Church in Toronto on how to "increase your odds in personal safety." This event was attended by the professional wrestler Jake "the snake" Roberts who shared his testimony of God's power and deliverance.

Sunil has provided security for corporate executives, celebrities and high profile individuals such as Dr. Billy Graham, Jake "the snake" Roberts and the former Toronto Maple Leaf Mike Gartner. He has appeared in numer-

YOUR COMMENTS PRO and CON are INVITED. Give us your response to the above questions in 500 words or less. We will print as many responses as we are able in a special piece on *Living as Christians in a Violent Society*. This theme is the focus of one of the Friendship Press Mission Study themes for 1997-98. (See page 20.)

Write to ***Glad Tidings***, fax us at (416) 441-2825, or e-mail the editor jstevens@presbyterian.ca on or before August 1, 1997.

Lastly, tell us what is your vision for a peaceable society?

I hope you will share with us and that your messages will be

Written in Love

June.

Elevator to....

by Margaret F. White

Six and a half hours to do whatever we chose. My colleagues and I couldn't believe it. Our schedule at this business conference was so tight that we happily received the news that one of the speakers was absent and the rest of the day was ours to explore this large city.

As we walked down the hall toward the elevators, we exchanged ideas of activities that seemed promising. There was a crowd at the elevators, but by chance the doors opened before me. I quickly entered and joined two other men already there.

My colleagues didn't notice this half-filled elevator and were still waiting for the other doors. "Oh well, I'll meet them in the lobby," I thought, as the doors closed before me. As usual in elevators, each of us was silent and lost in our own thoughts. I always wanted to explore the science centre here; and there was an automotive show over at the stadium. Maybe we could all enjoy a good steak dinner at that fancy restaurant across from the hotel to end our free day.

The doors opened and I quickly emerged. In confusion, I looked around the room I was standing in. Where was I? This wasn't the lobby. The room was large with bare nondescript white walls. There were several people milling about and others who sat on chairs dispersed throughout the room.

I must have pushed the wrong button in the elevator, I thought as I returned to the doors. But there was no call button to summon the elevator. Only a large sign which read 'One Way Only.' I looked about to find another set of elevators, but seeing none, I approached a man behind a desk who looked to be in charge. Anxiously, I asked him where I might find the exit to the lobby. I didn't want to waste any more of my free time.

"What's your name?" he asked, completely ignoring my question while looking at a large scroll of papers resembling a roll call.

"My name? Excuse me, but I just want some directions."

"No matter. I'll find out anyway. It's your time."

"I know it's my time, and I'm wasting it here. I only have six-and-a-half hours to enjoy myself, so could you please direct me to the exit." I was becoming irritated with this man's refusal to cooperate.

"Sir, you can have all the time you want. We move at a much slower pace here. I assume, just like so many, you aren't ready, so please sit down and prepare yourself," he answered with an effort to placate me.

"Ready? Prepare myself for what?"

"To meet your maker. It's your time."

"Meet my maker?" I turned around bewildered. Where was I? In some old Alfred Hitchcock movie? I stumbled to a chair in order to sit down before I fell. Was I dead? No, I can't be, I'm not ready yet. I have too much to do.

I raised my head and looked at the people around me. An elderly woman seated beside me seemed distraught.

"We didn't discuss this. What am I going to do? I'm all alone here. Where's Harold?"

"Who's Harold?" I asked.

"Harold is my husband. He always tells me what I should do. We've been married for over 50 years. Every morning since Harold retired, he plans our day for us. He tells me what I should wear, what jobs around the house need doing, what groceries to buy and what to do with our money. Now they tell me to prepare myself–to prepare to meet my maker! How can I do that alone? I need Harold." The small woman put her head down and continued to fret.

Another woman, nearing middle age, sat on a chair against the wall. She was frantic and losing control.

"I didn't make plans for this," she wailed. "I plan everything in advance. Oh, I know what you're looking at."

Astonished, I realized she was directing her comments to me. "I'm sorry, ma'am?" I muttered, then saw she was dressed in an old bath robe, her hair a mess and her feet bare.

"Well, if I had known this was going to happen," she continued, "I would have dressed accordingly. I'm as naked as a babe under this old robe they gave me. How can I meet my maker like this?"

I couldn't stand any more and started to pace across the room. I can't be dead. Isn't it ashes to ashes, dust to dust? I still had my body. How did I die? What about my family? Never ending questions and confusion ran through my mind.

The elevator doors opened again to admit another man, a minister. "There's someone I need to talk to," I thought as I hurried towards him. He was in his forties and he quickly realized exactly where he was.

"What am I to do? This is the worst timing," he looked at me. Wait a minute, why is he asking me what to do?

"You should be better prepared than any of us" I told him. His sad, grey eyes looked into mine.

"You don't understand. Few people do. I'm a man just like you with the same temptations and human frailties. I've been having an affair with a woman I know. I rationalized that I'd have time in my old age to confess my sins and be forgiven. Now I must meet my maker with this on my hands. How can I explain?" His shoulders sagged as he slowly moved away.

His confession shocked me, because he wasn't any different from me. My sins might be different, but no better or worse than his. How might I ask forgiveness for mine? As I remembered my errors in my short life, a very well dressed man stopped beside me.

"I can't stay here," he said. "I can buy my way out of anything. This shouldn't be any different. I have accumulated a large sum of money and property. It's virtually a treasure. I won't leave it to my children who will spend it on their high living! In here I'm treated just like you people. I won't have it. I need my money, my treasure."

Disgusted, I moved away quickly and joined a woman sitting against the opposite wall who had tears slowly falling down her face.

"I've wasted the gifts that were given to me," she said softly.

"Gifts?" I asked.

"Yes, you know, the gifts God gives to each of us. I was given a talent for music, but I didn't use it to praise God. I was given a gift of knowing how to use money, but I didn't share with others. But I did use my gift of teaching children. I'm a, uh, I *was* an elementary school teacher."

"Well, that should count for something," I encouraged her.

I walked away to a chair in the corner. I needed to think. I was frightened and yet, a slow peace was entering my mind. This peace was enabling me to accept my circumstances. No words can explain it. This kind of peace only God can give. Is this what the afterlife is like? I wasn't complaining; I was just amazed that I could feel this way. My priorities had changed so quickly and drastically, yet my soul was quiet.

I was alone, all on my own, to meet my God. My sins made me feel naked before him. Any treasures I had on earth were worthless in the eternity to come. Had I

tried hard enough to develop the gifts he gave me to serve Him?

I truly believed in God's mercy and forgiveness. His love was evident throughout my life. He died on the cross for my sins and now I must meet him face-to-face. His power was awesome, but I was comforted by it.

A picture went through my mind of Jesus on the cross. I had believed in the resurrection since I was a small boy. As a child who accepts God's love and teachings without question, I believed in the power of the cross. That power and love would give me company, clothe me, forgive me and provide treasures in heaven that I can not yet comprehend. He taught us there was no pain or fear or sorrow in Heaven. I would soon know the mysteries of that place He had prepared for us.

With my childlike faith, I walked back to the desk. The man raised his head and smiled at me.

"You're ready now," he declared.

"Ready or not, here I come."

A Prayer

God, as we bow in prayer before you in these troubled times, we would pray for those who govern this continent of ours and ask for strength for them as well as ourselves. Fill us with a desire to consider humanity and what is best for it, putting aside our own wilful desires when they conflict with what you would have us think and do.

We pray for our children but acknowledge that you know better than we what their needs are. This one has problems of health, another has financial problems, and still another is struggling in a search for you, God. Teach us to help where we can, but to cast aside anxiety, leaving the concerns to you.

You know, Creator God that, as parents, we have often been neglectful as Christians in that we did not always set the right example or give the right encouragement that would lead our children to your direction. Forgive us, Lord. May you, in your gracious goodness, guide us and bring us into the way of thought, word and deed that is helpful to others and pleasing to you.

Now dear Lord, let us give thanks that you keep caring for us, even through our carelessness, our sins of commission and omission, and even through our disobedience. You have brought us safely out of our moments of despair, and continue to walk with us.

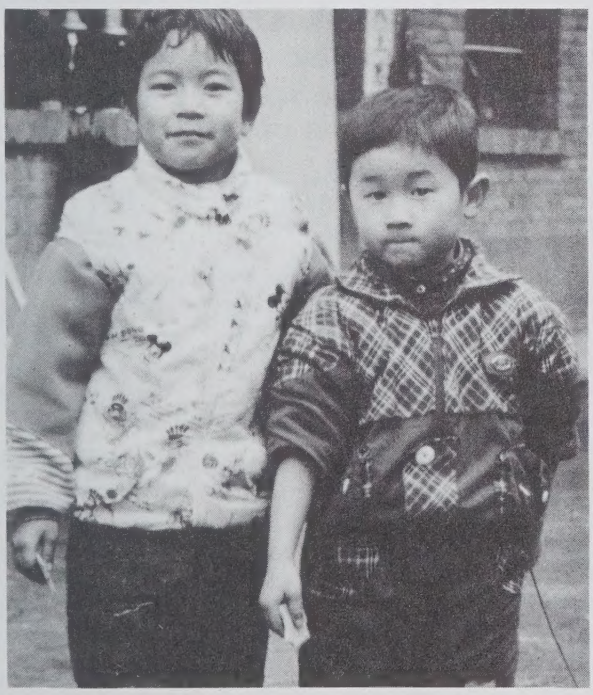
We give thanks that you sent your Son to show us a better way. He walks beside us and, when necessary, He has carried us. Thanks be to God. Amen.

Kathleen G. Soucoup

China: The People

by Rosemary Doran

- Gerald Doran, left, presenting Glad Tidings poster to The Rev. Yu Xin Li of the Beijing Three-Self Patriotic Movement.



- Chinese children, always friendly, recognized the word," Janada".

In my first article, I wrote about *China: The Place* (Glad Tidings, March/April 1997 pp 4-7). Last year my husband and I represented the Presbyterian Church in Canada on a 14-person Ecumenical Study Tour. It took us through five cities and into many churches, seminaries and places of interest. In this article, I should like to introduce you to some of the people we met.

China is full of people. Sometimes it seemed as if they all lived in the places we visited! They thronged the streets, filled the churches, interrupted the traffic flow, crowded the stores. They were simply everywhere. Sometimes we felt physically overwhelmed, especially as they rarely moved aside when we passed on the street, seeming rather to walk through us.

But most often they looked at us large-nosed Westerners with friendly curiosity and readily smiled when we identified ourselves as Canadians. Sometimes they tried a word or two of English in response to our word or two of Chinese.

The Chinese Christians, Roman Catholic and Protestant, lay and clergy alike, welcomed us with generous hospitality. Never a meeting passed without copious cups of tea, endlessly replenished, and often plates of fruit and snacks. They also generously shared their stories with us. Rev. James Chang, for example, is one of the ministers of a large Protestant church in Suzhou. He also proved to be an excellent tour guide, with an incredible fund of stories about every statue, shrine and stone that we visited!

Mr. Chang spent some time in Canada and sends greetings to all his friends here. He devotes himself to the work of the Suzhou congregation, which has an attendance of well over one thousand per Sunday. He helps sustain the "continuing" faithful who survived the Cultural Revolution, and encourage the "new" faithful in their unfolding journey.

Mr. Chang told us of his own experiences during the Cultural Revolution. Sent to do menial work in the country, as were many Christian leaders, he one day found

himself tending water buffalo and falling in the mud as he did so. Almost lost in despair at the whole situation, he wondered if and how he could go on. As he lay in the mud, his eye was caught by a small flower and, seeing the promise implicit in it, he found the strength and inspiration to pull himself up and keep going. It was, said Mr. Chang, his "Flower of Hope".

The people in Mr. Chang's church run a lunch program. Every Sunday after church, they offer a free bowl of rice and vegetables to those who have travelled long and far to get to the service. Some walk, some bicycle for an hour or more, so deep is their need for, and their commitment to, the Gospel. The lunch is the church's practical way of sustaining them. They also sustained us with lunch.

You could have closed your eyes and been in any church in Canada! The women's group was out in the kitchen preparing mountains of food and was with difficulty persuaded to emerge to receive our thanks. No one's plate was permitted to remain empty and what we couldn't eat would go to the needy.

It was at this church that I had the chance to present a copy of the David Rankine poster, "Miracles in the sky, Wonders on the earth", created for and through our Church, so there is a tiny part of Suzhou that is forever Canadian and Presbyterian!

Another two of these posters found their way into other churches and institutions, as did a couple of David's "Glad Tidings" posters. We also presented copies of the 1997 Presbyterian Calendar.

One morning we met a very special group of women. All were deaf and all were weavers. They formed part of a program, organized by Amity Foundation to train handicapped women in some skill, so that they could gain a measure of independence and provide in some degree for their families. It was odd to be in a workplace which was so silent, even though people were clearly "talking" with one another!

The work of weaving comes naturally to these women, as they are not disturbed by the noise of the looms. The women produce scarves, placemats, table centres and decorations, which they sell under contract to local stores. Their working conditions are less than ideal. The room was cold and damp. I was glad of my warm coat and gloves and I only had to be there a short time. But what the women may have lacked in physical warmth, they made up for in energy and enthusiasm. We left, inspired.

As he lay in the mud, his eye was caught by a small flower and, seeing the promise implicit in it, he found the strength and inspiration to pull himself up and keep going.

A group of women of a different kind are those who make up the All China Women's Federation. This is a government organization, geared to promote equality for women in work and society and to improve their quality of life by eliminating poverty and illiteracy.

The programs are aimed largely at rural women and focus on helping women achieve self-respect and self-reliance through better education. Though the government guarantees nine years of free schooling, many girls drop out after three or four years in order to do household and farming work.

The Federation provides some funding for necessary schooling and offers small loans at low interest for various projects, such as raising sheep, and teaches health care. Through their "Handy Hands" program, women who have broken the cycle of poverty help others who are still struggling.

In our conversations with the Federation, we sometimes felt we were being given pat answers, but there is no doubt that the aims and programs of the Federation have the welfare of rural women at heart. Though religious groups are not officially part of the Federation, individual Christians may be involved in their own right.

We didn't see many children. This may

have been because we weren't in the right place at the right time, but it may also have been due to the Government's "One Child" policy. This directive encourages couples to have only one child and penalizes any who go beyond their "quota."

The policy is an effort on the part of the Communist Government to control population increase. With an existing 1.2 billion people to sustain, there is not much room for many more. There seemed to be general acceptance of the idea, though it has implications for the future that have yet to be worked out. Some of the older generation, for example, were worried that there might not be enough younger people around to care for them in their later years.

You come in joy, you go in peace.

The children we did encounter were friendly. Sometimes we saw groups of them on field trips, all neatly dressed in uniform. One morning we encountered a handful, out of school early because of exams. They giggled at our attempts at Chinese but recognized the word "Janada" and happily let us pin miniature maple leaf pins on their jackets.

Chinese society does not seem geared to children, as ours is, even though the "only" child is cherished. Looking for gifts for my grandchildren proved challenging. Stores didn't have toy departments. Hotel gift shops had nothing either. Western children would have felt deprived!

- Rosemary, left, was glad to have a warm coat, as working conditions for the weavers were cold and damp.

There were many other memorable people we met in China. I think, for instance, of a woman minister in Beijing, whose experience of Church and ministry was not unlike our Canadian experience. She spoke of the vital part played by women in the life and work of the Church—women make up about seventy percent of church membership—and spoke freely of the difficulties of doing Christian ministry in a Communist context. However, she said, it was what she felt called to do.

A young Chinese-Canadian belonging to the Christian and Missionary Alliance Church, manages the Amity Printing Press in Nanjing, We were taken on a comprehensive tour of the plant, which produced 3.5 million Bibles last year, including a number in Braille.

At the Nanjing Theological Seminary, we were privileged to hear Bishop K.H. Ting, described by one of our group as a "living legend, leader of a new age of Christianity in the world's most populous nation." Bishop Ting was Secretary of the Student Christian Movement here in Canada after the Second World War and highly respected for his work. Another member of the Faculty was a young feminist theologian, who shared with us her struggle to introduce feminist insights into a traditional curriculum. Her experience mirrored that of feminists in other parts of the world. Resistance to new ideas made for slow progress.

And then there was the Buddhist abbot, who graciously welcomed us while working on his elegant calligraphy and dismissed us with the words, "You come in joy, you go in peace." And indeed we did.

I hope these two articles will have given you some feel for, and taste of, China. It was an incredible experience for me to have been there and I am very grateful to the WMS for allowing me to go. From my very limited Chinese vocabulary, let me say "Sheh-sheh" – thank you!

Human Rights in Central America

by Joe Reed

Last week I got an inquiry about the general state of human rights in Central America from somebody in our constituency. (Was I ever pleased!) Here is my response:

Dear Jeff and Linda:

Thank you for your ongoing interest, especially in the human rights situation here. This is a complicated subject and, of course, the situation varies from country to country. Whether or not the situation has improved, remained relatively stable, or deteriorated, depends not only upon which country you are in, but also upon your definition of human rights.

Generally speaking, Northern countries (especially the USA) use fairly narrow definitions of human rights while countries in the South, especially Cuba, use a much broader definition.

The reason is obvious–the broader the definition of human rights, the poorer the US itself is seen! In terms of politically motivated assassinations, one could say that the whole Region has seen marked improvements over the last five years.

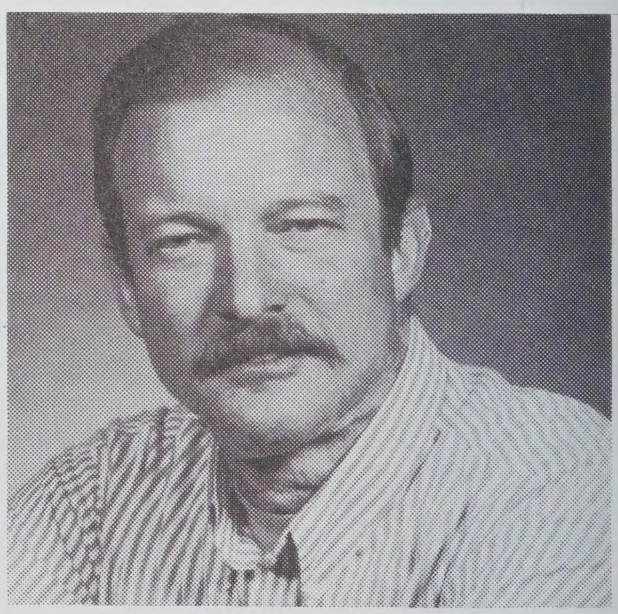
Pockets of overt oppression remain, and the Presbyterian Church of Guatemala has suffered terribly. As that country moves towards the early stages of the implications of the peace accords, we hope for an improvement, but I think all would see the vital importance of maintaining vigilance. One of our missionaries, Ken Kim, has been very involved in this particular situation.

While the recent Nicaraguan election has been widely criticized, especially by the Frente Sandinista who were the losers, and with some reason–ballot boxes and papers were found in the garbage dump, for example–most feel that the electoral processes, the right to free and fair elections is slowly becoming entrenched.

Some concern has been expressed in Nicaragua about the NEXT election, six years down the road, but most would agree that, painfully slowly, independent electoral councils are being established. The problem, of course, is to recruit competent and honest candidates with differing visions of where the country should go!

Guatemala is perhaps the most difficult case. Here the problem is not so much overt electoral fraud–although that clearly exists in some cases–but an overwhelming distrust and disinterest in elections, particularly outside the metropolitan area of the City of Guatemala. To a large extent, this disinterest is a reflection of the fact that many Guatemalans do not see themselves as citizens with a right to participate in a national political process.

Latin American historians refer to a phase in national history of "consolidation" and Guatemala is not very far along



Congratulations to Joe Reed who will be honoured for his work in Central America by the conferring of a doctoral degree at the Knox College Convocation May 14. Joe says he will accept that honour on behalf of the courageous people in the areas in which he is working.

in that process–indeed, there is serious doubt as to how far along people honestly want to move. The same can be said, obviously to a much less extreme extent, of the Canadian federal state.

A major source of continuing concern is the right to due process and a fair trial. In El Salvador, the UN truth commission called upon the entire Supreme Court to resign because of real and generally perceived corruption. Not a single judge did so, and the various justice systems throughout the Region are almost universally perceived as at best ineffective and at worst absolutely rotten.

The groups who suffer the greatest abuses of human rights are those groups most marginalized in the society. Two groups immediately come to mind: persons living with HIV/AIDS who have been victims of violence by police and the general population. I am aware of three significant ministries with such persons, here in Nicaragua, in El Salvador, and in Brazil.

The other group targeted has been prisoners. Prison conditions have deteriorated so badly that malnutrition and rioting have been reported here in Nicaragua. In El Salvador, prison officials have supported a strike by prisoners demanding that the jails, filled to over four times their intended capacity, simply be declared "full" and that no further incarcerations be allowed.

Prison administrators have been quoted as telling prisoners, "There is not enough food, so I am going to leave the door unlocked for ten minutes. I would not be unhappy if eight of you took a stroll."

Corruption is rampant within the Nicaraguan and Guatemalan police. (I can express some optimism about the National Civilian Police in El Salvador). Yesterday's paper carried an article about the fact that many Managuans feel that the object of the police is to extract bribes. And so it goes.

As the definition of human rights is broadened, the situation is far from positive. Partly, perhaps mostly, because of economic agendas imposed from world financial institutions, all the countries of the Region have seen a rapid decline in living standards, especially amongst the poor.

Nowhere is this deterioration more evident than in Nicaragua, where, according to press reports, over 100,000 children work the streets and are the principal source of income for their families.

So the right to education, the right to health services, the right to employment, the right to a life with dignity, and, in the context of globalization of the world economy, the right to national independence–by all these broader definitions, the Region, and for that matter Northern countries as well, are rapidly falling behind where they were even four or five years ago. It is these kinds of definitions that human rights officials in the North are loathe to apply.

It is an ongoing task of our partner agencies here to work on public perceptions. For example, working children are generally viewed in the society as a "problem". INPRHU, PWS&D's partner here, works hard to paint quite a different picture: "These children are the weakest and most vulnerable members of the society. They have the right to be the FIRST rather than the last in line for dwindling government services, particularly education and health care."

Finally, the area of religious freedom and the right to worship. It is clear that most churches, particularly but not only the Roman Catholic, are moving towards a much more traditional and conservative understanding not only of the faith, but of the church's role in the society.

The Cardinal in Managua clearly believes that the Roman Catholic Church should be recognized as the institutional church and be granted special honour and privileges, such as his naming of the Minister of Education and the State's financial support of the construction of the Managua Cathedral opened several years ago.

Whether you see the restriction of perspectives within Catholic educational institutions, for example, as a limiting on freedom of expression and belief or as the church exerting its ecclesiastic authority is

a matter of definition.

Having said all this, it is clear that the greatest menace to human rights in all areas is war. The end of armed conflicts in the Region has been a wonderful thing, although the process towards the entrenchment of democracies and human rights has been faltering.

Often, in the context of agonizing human need all around us, we overlook the advances that have been made by the peoples of Central America by God's grace and guidance.

All the best,

Joe Reed

P.S. I might say as well that our Church participates in the monitoring of human rights situations around the world through a number of the church coalitions. You might want to be in touch with Lee McKenna-DuCharme of Justice Ministries, Life and Mission Agency of the Presbyterian Church, for further information.

Because You Waited

Because you waited at the dentist's, reading magazines
while I was checked, x-rayed, cleaned,
and given old toys and a new toothbrush–

Because you waited in the parked car, doing cross stitch
while I pointed, bent low, swayed high
in pink ballet shoes and a black leotard–

Because you waited at the library, flipping pages
while I rewrote on foolscap the list of books
I had used in my research paper, but
had forgotten to record the exact footnotes;

Because you waited in the study, watching midnight movies
while I laughed, blushed, danced,
and was given a new kiss and old poetry lines;

I now can wait for you as you rock
in your single room with its cream curtains–
your face, a tapestry of intricate soft folds,
your hair, a bluish cloud of August sky.

I now can wait for you as you rise,
leaning all your years on the shaky, wooden cane,
and curl your bone-thin fingers over my hand,
not knowing I need your hands far more
than you need mine.

Joan Bond

GIFTS OF LOVE

by Marjorie Ross
Associate Secretary,
Overseas Ministries,
Life and Mission Agency

- Two nurses at Jobat Hospital, India with a newborn dressed in one of the many pneumonia vests which found its way to India and Nepal. Photo by Marjorie Ross.

It has been more than three years since International Ministries took up Miriam Barrie's requests for knitted goods. She asked specifically for pneumonia prevention vests and baby afghans for distribution through mission hospitals in Malawi. We asked Atlantic Mission Society and Women's Missionary Society groups to provide them.

The response has been at times overwhelming as boxes and bags of knitting have been brought to our office by people coming to meetings. Several groups sent in funds as well, which enabled us to purchase giant sports kit bags. By using these, we have been able to move the goods overseas in large quantities whenever office or overseas staff have travelled.

Sometimes there has been a time delay in sending the clothing overseas because no one was travelling. In the meantime, the bags and boxes have piled up in the room which was once the Women's Missionary Society vault! The backlog is now quite small.

Vests and afghans have gone to Malawi, Kenya, India, Nepal, Guatemala and Lebanon. We had a picture display at General Assembly, showing recipients from three different continents, of knitted gifts. Cathy McMullen has distributed them to landless dalit families in Batala, Punjab; Rachel Bezner-Kerr gave afghans to street children in Quetzaltenango, Guatemala; Miriam Barrie has carried many vests to the Mulanje Hospital in Malawi; I gave vests and afghans to three Belgian nuns who have dedicated their lives to assisting Palestinian Christians in a refugee camp north of Beirut, Lebanon.

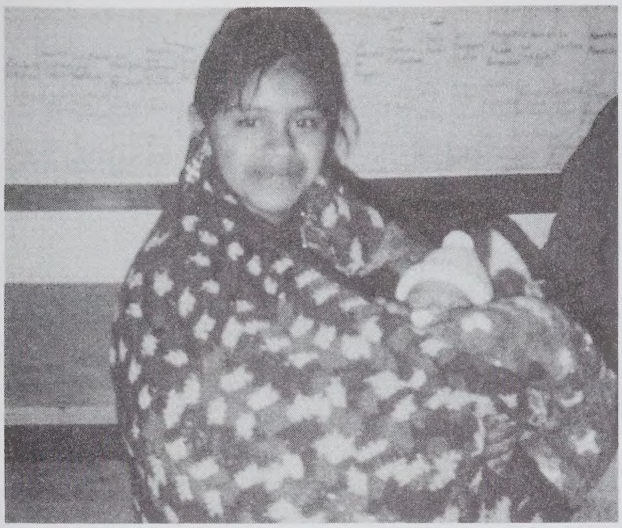
The following is a note just received from Mrs. Sylvia Haddad, the Protestant woman who is our contact with this last program. It is typical of the response we have received from other places:

"Thanks for visiting Lebanon and for going to the Dbayeh camp with me. The things you sent are lovely and usable. The nuns will be giving a party for some of the people in the camp, and will give what you brought as gifts for Christmas. Everything is appreciated."

Some people have expressed concern that we might fall into the trap of thinking that we have met peoples' basic needs by giving little gifts like these, or that our attention would be diverted from the big issues underlying the poverty in which so many children live.

I hope this is not the case; rather I hope that many women, especially the elderly, have felt that the work of their hands is putting them in touch with the children to whom our partners are reaching out. I hope that in the hours they have spent making these gifts they have thought of the work of our partner churches, perhaps becoming aware of it for the first time; that they sent their gifts with blessings, and continue to remember the children who will wear them in their prayers.

We all know that an afghan can do little to address the basic problems of a teenage



- Maritza, a street girl in Guatemala wrapped in a red afghan from Canada with her baby girl who is wearing one of the caps that was sent. Photo by Rachel Bezner-Kerr.

girl as she scrapes out a living for herself and her baby. And yet it is warm and bright and given with kindness, and it keeps the baby warm in the chilly nights.

Some years ago I went frequently to visit a dying friend in a palliative care ward. A very clear memory of that time is of the knitted throws, shawls and slippers which volunteers had made for the patients. Soft and bright in the white sterile rooms, they were symbols of the care and concern of unknown women. Were they futile gifts for people who were within weeks of death? Perhaps, but they were comforting at a very deep level for me and my friend.

These knitted goods you have been making are like that–useful in themselves, but even more important as tokens of our love and concern.

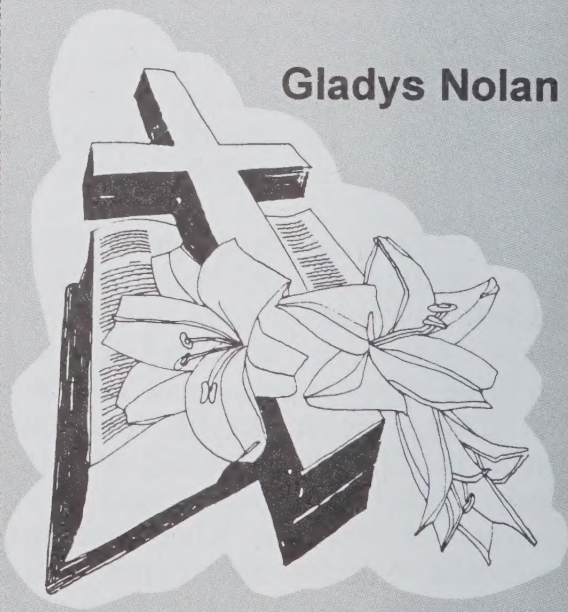
Should groups keep on making them? *Yes*, if you have good knitters and people who enjoy hand work. The groups who receive these gifts say they want more little jackets and vests for newborns, baby bonnets, baby afghans, toques and scarves for children and, if you are ambitious, for adults. We have enough of the larger size vests, especially those made in heavy yarn, so please concentrate on the items I have mentioned.

Again, many thanks for the gifts, and for the interest which they represent.

Sermon

I searched for God this morning
no place could He be found
Until I saw a primrose
pushing through the ground.
Good springtime little primrose,
have you wintered well?
Awake now with the snowdrop,
have you a tale to tell?
The primrose held its head up high
I marvelled at what I heard,
"Out of death, there is new life"
yet the primrose spoke not a word.

Gladys Nolan



Sing unto the Lord

- *a new song!*

by Art White

When the choir turned toward the congregation at the top of the service, we spotted the new couple right away: second pew centre, singing snatches from memory, singing with gusto and, it appeared, with joy. We choir singers share the pastor's frontal view and don't miss a trick, especially this rarest of Sunday morning visitors: prospective choir singers!

How could anyone miss them? They were up front in a pew by themselves, shoulders squared, heads held high (not in the hymnbook they shared), mouths fully shaping vowels, extending for the high notes. They were immediate kin, an inspiration, I noted, as I leaned into my own tenor line and listened for their voices among the rest.

They weren't hard to miss. Her soprano was throaty and insistent. His voice was sharp, forceful and not quite on pitch, much like our pastor's eccentric (off-the-mark) baritone, but much louder.

Everyone near the front could hear them, I'm sure. The choir instinctively turned it up a notch, perhaps to compensate; at least to compete.

The sounds of their eccentric singing instantly retrieved a picture in my mind of Dr. Roy LeMoine, my philosophy professor at Iowa State University. He was an ordained minister, loved to sing, couldn't, but did. Professor LeMoine was there. He was singing and everyone knew it. He couldn't carry a tune in the proverbial basket, but that wasn't reason enough to dissuade him from trying.

"Isaiah and the Davidic psalmists tell us to 'Sing unto the Lord a new song,' " this professor/pastor was reported to have said. "My singing, they tell me, is never twice the same, so it must always be a new song!" We all agreed. We also respected the "voice" of his singing, for it was rich in blessing and imbued with a conspicuous heavenly praise–another Biblical directive.

In like manner, this couple/duet was unabashed in their hymn-singing. It was moving. I was moved, carried along, elevated in my own singing and in worship itself. They held hands during the Gloria Patri and Doxology (choir members talked about that while disrobing). They both knew all the hymns, even the one the choir had to rehearse (we noticed that, too). They flashed smiles of recognition during our seven-fold *Amen*, which they didn't sing.

These nameless persons felt like kin. I looked for them following the service, but our guests hadn't tarried. I thought of writing, but our Guest Register had no record. In the car on the way home, my wife expressed a similar feeling of closeness, maybe communion. What had happened here?

Whatever happened seemed extraordinary, something "of the Spirit." Music will do that to you, but this was more than music. This was a carry-over expression of their personal faith-on-the-line, a contagious sharing which ended up affecting my believing, inspiring me (and others) beyond the usual Sunday fare to an awareness of God's serendipitous, often homely, presence among those who gather with that expectation–a holy intrusion which our Sabbath habit had come not to expect.

With their spirited enthusiasm, a nameless couple made a "new song" out of four-tired-hymns-and-worship-as-usual, and dozens of us ended up with praise on our lips, where before there was only a song.

– Art White is a freelance writer living in Clementsvale, Nova Scotia.

Never Say Quit!

by Gail Northgrave

"Honestly, Mom, I'm no good at this game," I argued. "I don't stand right. I miss the ball more than I hit it. About the only thing I'll accomplish with all my swinging is to trim my waistline. Sure, I broke one hundred, but that's on nine holes."

"Yes," she encouraged, "but look, you may win a prize for the most improved player. You can only get better. I'm sure your lessons will help."

This was our conversation one Tuesday morning in May at the Wardsville Golf Course on Ladies Day Out.

Well, five lessons later and I'm still missing, slicing, and hacking balls. If, by grace, I strike for some distance, my ball heads straight for the woods, a sand trap or the river.

Nevertheless, Tuesday mornings I drive to Wardsville. I've resigned myself to accept mortification on the golf course. It seems God uses all ways to keep me humble.

Oh, how I've wanted to abandon that game of frustration, just fling my clubs and flee. BUT with a "never say quit" mother like mine, I don't dare. Her disappointment would continually haunt me.

Similarly, on occasion, I've wanted to quit walking with our Lord. Foolishly, I sometimes think God has a jolly time taking me through the *Waters of Great Trouble*, *Rivers of Difficulty* and *Fires of Oppression*. All the while asking me to yield, to trust and to remember that God's with me and I'll not drown or burn out. Furthermore, I'm expected to thank God for such adversities and to believe that all will work out for my benefit. That's when the "quitting" feeling grips me, as praising through tears and parring a hole are not my style. BUT desert God? Impossible! One glance from the compassionate, scarred face of my Saviour shatters my illusions of travelling alone. My memory vividly recalls the agony of the days when my hand wasn't holding His.

As with golf, I'm no longer dwelling on the bad shots of life, but on the many *Mountains of Triumph* and *Streams of Joy* I've experienced while walking with our Lord.

Whether or not I'll ever win a prize for golfing, or receive a reward in heaven, I'll still keep on swinging and walking.

Scripture References: Micah 6:8, Is 43:2, I Thessalonians 5:18, Romans 8:28–Living Bible.

ECUMENICAL DECADE
CHURCHES IN
SOLIDARITY WITH WOMEN
1988 · 1998

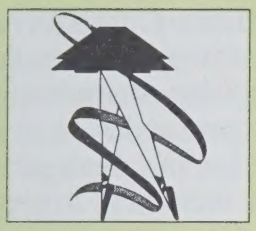
"Daring Hope/Oser L'Espoir"
1998 Celebration

An ecumenical gathering to mark the close of the Decade for Churches in Solidarity with Women in Church and Society is being planned for August 26-30, 1998, at the University of Guelph, Ontario.

Worship and workshops, speakers, singing and celebration will mark this event for women and men committed to women's full participation in the life of the church and in society as a whole. The event is sponsored by the Canadian Ecumenical Decade Coordinating Group.

To obtain a registration brochure when those are available, please send a self-addressed, stamped envelope to:

Registrar, Daring Hope
Ecumenical Decade Coordinating Group
40 St. Clair Ave. E., Ste. 201
Toronto, Ontario M4T 1M9



Will You Dance With Me?

by Mary Campbell

"He performs wonders that cannot be fathomed, miracles that cannot be counted." Job 5:9 (NIV)

I first saw my mother dance when I was 14 years old. I didn't know she had this ability until our first trip to Scotland to visit her relatives.

Not long after we had arrived and met everyone, we all decided to go to a party. I was still very shy and didn't know much about dancing. I decided to watch the swirling, happy throngs go past me. I was shocked to see my mother step onto the floor with my Uncle Johnny and fly so lightly around the room. My eyes were fixed on them as they swished by me to the beat of the music.

I remembered this scene when I was sitting with my mother in her room at the nursing home recently. The memories of that night on the dance floor flooded my mind when I heard the familiar Scottish music outside her room. The music class for the 'home' was just beginning and they had turned up the stereo quite loud because most of the residents were hard of hearing. Mom started to tap her feet to the music. I was surprised because her struggle with memory loss left her irritable and confused most of the time.

It's been a difficult struggle for me to try to find something to talk about. It was common to carry on lengthy, daily conversations before she became ill but her changed character sometimes overwhelmed me.

Suddenly, I stood up and said, "Will you dance with me?" Unexpectedly, she came alive. Her body still remembered how to dance and we glided slowly around her room for a little while. Her arthritic hip didn't seem to bother her as she stepped lightly on her toes. A feeling of closeness came over me as I held her in my arms.

For the first time we could communicate on a level that was not familiar to us. It was wonderful. I could see a light shining from her faded grey eyes, once bright blue. Her whole being seemed to change and her feeble body became stronger.

I felt that God was giving me some new hope. I realized that she still had some parts that had not been robbed by her memory loss. I was thrilled to have this dance and I felt a special wonder from God in the midst of all the pain. I never thought God would bless me through a dance!

Loving God, we praise You for the wonderfully and creative ways in which You bless us.

To A Friend

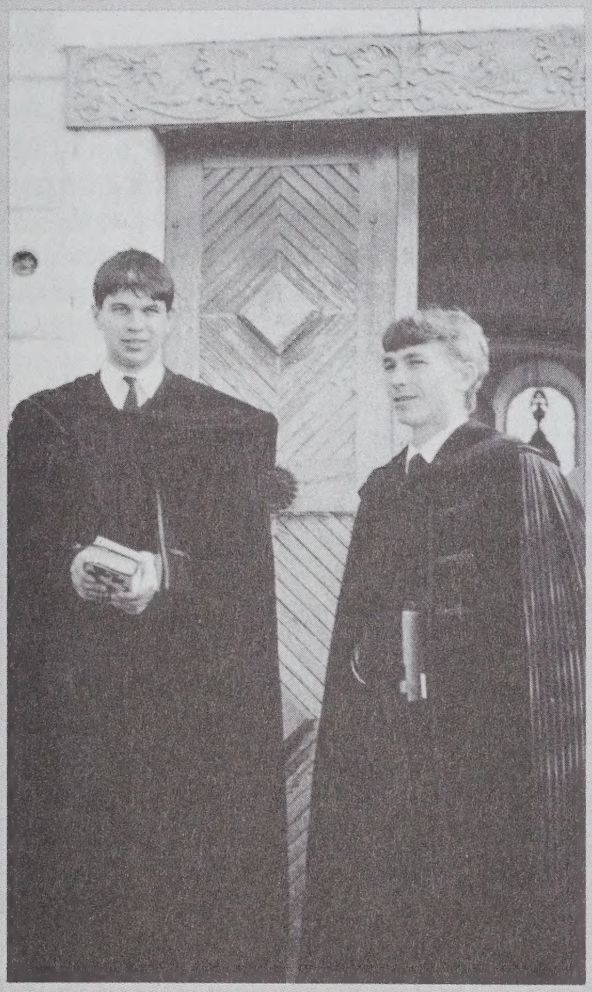
Come out into the light with me,
Come out into the sun,
And dance and play
Until we are one
In Him.

Then friends will abound
As they dance in the light with us,
And laugh, and laugh, and laugh
In the sun.

June Campbell

UKRAINIAN MISSION

by Brian Johnston



- Pastors in their robes.

- Brian Johnston is former organist and a member of Knox, Waterloo, Ontario. He is currently teaching in the Theological Institute of the Hungarian Reformed Church in Cluj, Romania, and is recognized as a self-funded volunteer through International Ministries of the Presbyterian Church in Canada.

During July, 1996, I was invited to teach in an English Bible Camp in the Ukraine. Our visa and transportation fees were paid by a Hungarian organization and our meals and accommodation were provided by the local Hungarian Reformed Church and teachers' association.

The city in which we taught used to belong to Hungary before the First World War and is still largely inhabited by Hungarians. The Ukraine is experiencing many difficulties in adjusting to being an independent country after so many years of Soviet domination. It is quite underdeveloped both economically and agriculturally.

The camp was advertised as simply an English camp as it was easier to get official permission from the authorities. This had an advantage, as some students came who had absolutely no affiliation with any church, and by the end of the week they were happy that they had taken part in this experience.

The teaching material that we used was taken directly from Acts of the Apostles, the theme being "The Early Church". We started with the story of Peter healing the lame man and ended with Paul's conversion.

Our teaching staff was composed of four Hungarians, two Scots, one from Northern Ireland, Jamaica, South Africa, and myself, representing Canada. I was responsible for selecting relevant singing material.

Most had no experience in reading music so it was rewarding to see the development as the week went on. There were approximately one hundred students ranging from ten to twenty-five years old. Many local English teachers participated in order to learn some new techniques.

The opening hour of the day was spent singing, introducing new vocabulary and in reading the text of the day. Then we divided into our appropriate groups according to the level of English. We continued to concentrate on that day's chosen passage.

I had an advanced group, so we further developed the first lesson's theme to discuss "Healing ourselves spiritually, emotionally, and physically in today's world". In the afternoon, each foreigner gave a lecture on their country of origin. "Land of the Silver Birch" and "The Huron Carol" came in handy for my presentation.

We also provided the students with a choice of options including sports, arts and crafts, poetry appreciation, and word puzzles. I presented two lectures on Handel's "Messiah" for the advanced students.

The evening presentations were perhaps the most challenging to prepare. Our leader selected the passage Timothy 4:12:

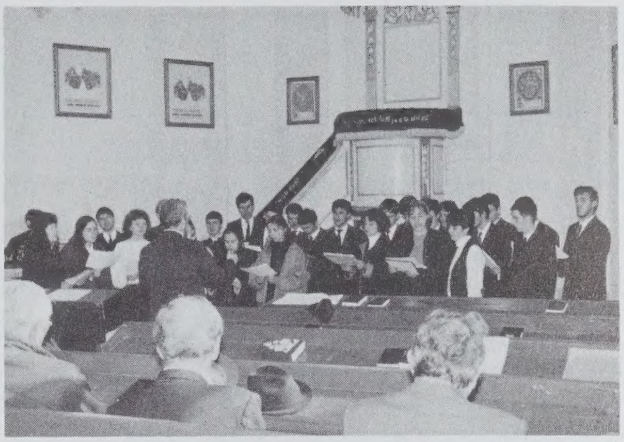
Don't let anyone look down on you because you are young
but set an example for the believers in speech, conduct, love,
faith and purity.

Two teachers were responsible for each presentation using the chosen word for that day. It was essential that each teacher used personal testimony, generally reflecting their own individual path of Christian witness. Drama and songs enhanced the messages presented. We finished our camp officially on Saturday with a campfire. Each group dramatized one of the lessons from Acts. Our closing song, "We are one in the Spirit" was representative of the atmosphere that had been established throughout the week.

However, our task was not yet completed. Our leader had foreseen the possibility of utilizing our presence more fully by having us team up and go to various churches in the nearby region to further extend our sharing of the good news.

Susan Cowell, a pastor from Scotland, preached. My friend Sandor from Budapest translated and I played the organ. What I happened to play depended greatly on the condition of the particular instrument. We visited two village churches and one in a large town. All of them were packed full for the Sunday service.

The pastor responsible for the three churches is Lajos Gulacsi, the bishop of the Reformed Church in the Ukraine. Over lunch we were fascinated to hear his personal story of Christian witness. During the Stalin Regime church services had continued, but it was strictly prohibited for the pastor to be involved with the youth.



- Brian conducting English choir in village church.

The incriminating evidence against him was a photo showing him confirming several youths of his parish. He was sentenced to ten years in a distant labour camp. With the death of Stalin in 1953, his sentence was reduced by two years.

He is now a man in his early seventies, extremely active in his work. One can see on his face the hardships he has endured, but his spirit is anything but broken. We were reminded of one of our studied texts during the week focusing on the words of the early Christians who also served time in prison: "We cannot help speaking about what we have seen and heard".

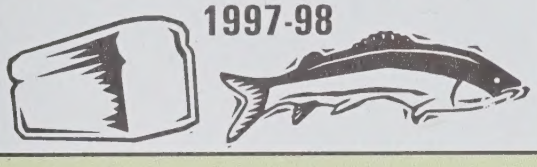
On Monday, we enjoyed a short excursion in the Carpathians to complete our visit. The group returned via train to Budapest while I went in the other direction back to Romania as I had scheduled commitments there. I am grateful to Elizabeth Abraham, a well known English instructor and native of Budapest for envisioning such a worthwhile project.

The interest in my Eastern European mission work of many Canadian supporters is much appreciated, and my friends and colleagues here continue to pray for further strength and togetherness among Christians throughout the world.

Mission Study Themes 1997-1998

Loaves and Fishes for Children and Youth

Learning-Sharing Project 1997-98



What kind of food do people eat in other parts of the world?

When there is so much food in the world, why do some people starve to death?

How does our Church help feed hungry people?

The Learning-Sharing project for 1997-98 provides meaningful discussion, games, activities, and earth-friendly recipes. Children and youth will be urged to practise hospitality and love their neighbours.

The study contains six sessions:

- Our Care for God's Creation
- Food and Loving Relationships
- Food and Justice for All
- Food for Everyone in Mozambique
- Food for Everyone in Canada
- Celebrating the Vision of God's Banquet

The project will raise money for the maintenance of a grain grinding mill in Tete province in northern Mozambique. A new diesel-powered mill provides flour for people in the surrounding area and saves women hours of grinding maize and millet by hand. It also provides a small income for the local church. The Learning/Sharing project also encourages children and youth to get involved in a local food project to bring them into personal contact with people in their community.

This offering project may be used in church school, youth groups, camps, Vacation Church School or any place where children and youth gather.

The offering project may be purchased for $5.00 from the WMS Book Room, 50 Wynford Drive, North York, ON. 1-800-619-7301 (For ordering only). Please do not send payment with order. An invoice, including postage and GST, will be sent with your order. Please include name and location of congregation.

Coming Soon: **Information on adult and youth resource, *Loaves and Fishes.* Prepared by the Presbyterian Church, this resource is recommended for use by *every* congregation in Canada. Watch for information in the PCPak and the Glad Tidings.**

Also, see next issue for information on the 1997-98 Friendship Press materials for adults, youth and children: *Living as Christians in a Violent Society*.

See pages 3, 20-21 this issue for introductory material.

Dear Editor:

I must note with grave regret the article in your January/February 1997 Glad Tidings on "Sunil Ram, Christian Private Eye". What astounds me most about this generally silly "advertisement" is to see you include the picture of Mr. Ram aiming a handgun (for whatever reason!), surrounded by the quote of John 15:13. I can't imagine two more opposing images than these two, and I therefore challenge your

use of this scripture to condone this theme of violence!

In His Service,
Rev. John Wilson,
Ottawa, ON

Dear June,

I was very surprised to open the January/February Glad Tidings and discover the article, "Greater love hath no man...". First of all, I was not sure if it was an article or an advertisement for Mr. Sunil Ram's security services business. What was most striking though was being confronted by Mr. Ram in the picture with a gun pointed toward me, the reader and to see the quote from John 15:13 placed above the image of a hand gun.

At this time when violence is on the increase and the issue of handguns is so explosive in our country, I could not believe that this article would be run in your publication. The image of male violence cannot be mistaken and it seems that it is being given legitimacy by your magazine which usually calls out strongly against such violence. It is true that violence is on the increase in our society and that many folk are concerned about their own personal security. However, the answer does not lie in hiring men with guns to protect those who have money to pay for them; this simply continues the spiral of violence. As a Christian and as someone who lived in a country which experienced the extremes of violence in poverty and war, I cannot state strongly enough that this article has no place in a publication which seeks to present a Christian response to the needs of our world. I ask you to retract this article.

Sincerely,
Robert Faris,
Canadian Churches Forum for
Global Ministries

Life Before Birth?

An Ontario Court judge recently ruled that a mother accused of shooting her unborn baby in the head with a pellet gun was not guilty of attempted murder because "a fetus is not a person until after it is born."

Not long after reading that item in Macleans magazine, my daily Bible portion took me to Psalm 139, that magnificent Psalm about God's continuing presence in our lives. I could not help but be struck with the verses 13-16 (Good News Bible):

"You created every part of me; you put me together in my mother's womb.... When my bones were being formed, carefully put together in my mother's womb, when I was growing there in secret, you knew that I was there—you saw me before I was born...." The King James version reads: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written...." (v. 16)

Perhaps the Ontario Court judge and all like minded persons should be reminded of how the Creator views a fetus. We do not need to go out of our way to be shrill or accusing, or to start arguments. But as Christians, don't you think if we are confronted with such a viewpoint, we should quietly witness to these powerful statements from the Psalms?

H. Beaugrand,
Penticton, BC

Dear June:

The Glad Tidings of January/February is a treasure.

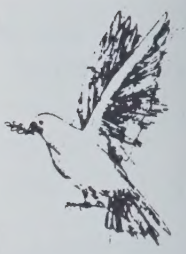
"The Bamboo Tree" reminded me of a book I read during World War II. Called "The Three Bamboos" it is available in book stores in Calgary that have a stack of new and used volumes. As I recall very few read it at the time, but it was more informative and arresting than many believed.

"Hugs", a poem, was a lovely warm invitation. "Give someone a hug today!" is good advice. "So stretch those arms out without delay!"

"Written in Love...; Forward in Faith" is a good objective. As Editor of our beloved "Good Tidings" you fulfil the promise.

God bless!

Margaret W. Campbell,
Calgary, AB

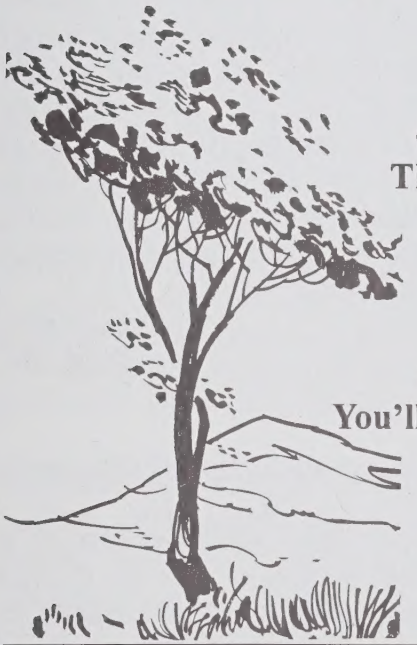


If You're Forever Falling...

If you're forever falling
Flat on your face,
Can't even make the base,
Then Jesus is your man!

If you're forever falling,
Find a place to clear your mind,
Away from Satan screaming,
"I'm the best friend you can find!"

If you're forever falling
And believe that you're transcending,
Stop worshipping madmen
For God is watching.



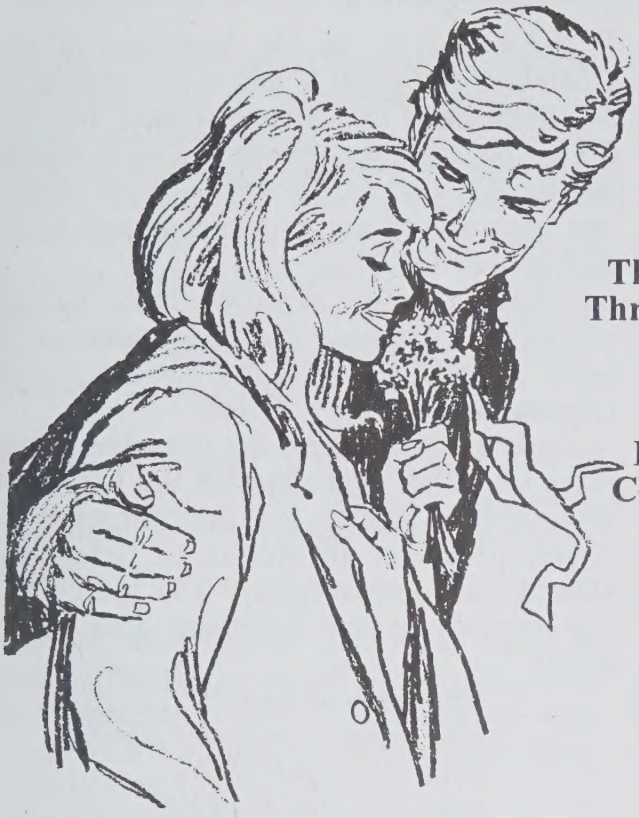
If you're forever falling,
Go straight inside your heart.
The Lord will shine His spotlight
Into the darkest part.

If you're forever falling,
That was never God's plan.
Surrender, and when you fall
You'll forever fall into God's right hand.

If you're forever falling...

Bonnie Bamberry

- Bonnie Bamberry, the poet featured on these pages, is a 24-year-old Christian writer who says she has been "writing all her life." Bonnie has won several Language Arts awards in school, including a bursary for journalism in high school. She is a member of Maranatha Church in Belleville, Ontario. Bonnie hopes to study journalism at Loyalist College in September.



Yes, Jesus Loves Me

Love stops the pattern of sin,
Love wages war and victory wins.
Through your Word, O Jesus, love me;
Through your Wind, O Spirit, change me.

Take control, lover of my soul,
Flower of joy on this empty bowl.
Don't hide in the depths of my soul,
Come and warm what has grown cold.

Pour out your Spirit
O, how I need it!
In this valley of sadness
Your love makes me victorious.

Bonnie Bamberry

Like a Pen Pal?

Twelve-year-old Eva Adomaa Kyerebaa who lives in Ghana, West Africa is looking for a Canadian pen pal.

She wrote to Church Offices recently telling about her village and her church:

I am a member of the Kwadaso Presbyterian Children's Service. I am also a member of the Kwadaso Presbyterian Church Brigade but I come from a village which has a new Presbyterian Church.

My village is called Nananko, and it has a Presbyterian Church [where] I attend church services in the local school buildings. I attend the village church when I am on holidays at the village. I have seen that my village church needs so many things including a church building.

The church is having a harvest this year to raise money for a church building.

Finally, I want to become a Pastor in future so do please pray for me always so that I can keep up my promise.

My greetings to all the children in your church and I will be happy to get letters from some of them.

You can write to Eva at: Eva Adomaa Kyerebaa,
c/o Mr. K. N. Aidoo,
P. O. Box B42,
Kumasi,
Ghana, West Africa

GOD'S ANGELS

by Isabella Purmal & E. Lynne Geddes

Angels are currently receiving much attention in popular culture, with symbols and reminders all around us. Many people wear tiny angel pins called 'guardian angels' on their coat lapels. During the Christmas season, church pageants depict angels. They also adorn Christmas cards, wrapping paper, Christmas trees and candle holders. Cookies can be made in angel shapes. Movies and television programs have angels starring in leading roles. And, of course, in baseball season, we can watch the California Angels play the Toronto Blue Jays.

As Christians, we celebrate the birth of Christ at Christmas and Jesus' passion and resurrection at Easter. Angels are well known participants in these events. In between his birth and death, angels also played important roles bearing the good news and ministering to Jesus.

John Calvin, in his *Institutes of the Christian Religion I*, describes angels as the dispensers and administrators of the divine beneficence toward us; they regard our safety, undertake our defence, direct our ways and exercise a constant solicitude that no evil befall us.

Martin Luther, in *Table Talk,* defines angels as spiritual creatures without a body, created by God for the service of Christendom and the church.

In order to confirm for ourselves what these Christian men stated in the 17th century, and to clarify the interpretation of angels prevalent all around us today, we should look into scripture and search for the answers to the following four questions:

who created angels?
how many angels are there?
what do angels do?
what are angels like?

Who created angels?

Angels are present in both the old and new testaments of the Bible. Psalm 148:2-6a provides an old testament answer to the question of who created angels:

Praise him, all his angels;
praise him, all his host!
Praise him, sun and moon;
praise him, all you shining stars!
Praise him, you highest heavens,
and you waters above the heavens!
...Let them praise the name of the Lord,
for he commanded and they were created.
He established them forever and ever....

Colossians 1:16,17 affirms this old testament witness:

...for in [Christ] all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or ruler or powers–all things have been created through him and for him. He himself is before all things, and in him all things hold together.

Clearly God, through Christ, not only created angels, but sustains them as well.

How many angels are there?

The answer to this question can be found in many scripture references. The three references included here are exemplary of how the scriptures answer this question. Hebrews 12:22 states:

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering....

From the familiar Christmas story in Luke's gospel, the angel who appeared to the shepherds outside of Bethlehem was joined by a multitude of the heavenly host, praising God (Luke 2:13,14).

In Revelation 5:11, John writes:

Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands....

There can be no doubt that the angels are without number.

What do angels do?

Angels are entrusted with the duty and pleasure of praising God. As described in Luke 2:13,14, angels do not draw attention to themselves, but ascribe glory to God and proclaim throughout the heavens the good news of Jesus Christ. Isaiah 6:1-8 paints a wondrous picture of the angels in worship before the splendour of God.

Angels do not have bodies. Rather, they are spirits whose purpose is to serve and guard believers. Angels intervene for believers at God's command.

Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation? Hebrews 1:14

For he will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, so that you will not dash your foot against a stone. Psalm 91:11,12

However, God does allow angels to be seen and heard by humanity. Peter was the benefactor of angelic intervention in human form when he was delivered from prison (Acts 12:5-11). While sleeping in the innermost chambers of the prison, chained between two guards:

Suddenly, an angel of the Lord appeared and a light shone in the cell. He tapped Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his wrists. The angel said to him, ... "Wrap your cloak around you and follow me." Peter went out and followed him; he did not realize that what was happening with the angel's help was real....Then Peter came to himself and said, "Now I am sure that the Lord has sent his angel and rescued me ...."

Abraham and Sarah were also visited by angels (Genesis 18:1-22). While sitting by the oaks of Mamre, three men confronted Abraham. They befriended him and brought him and Sarah the good news that they would have a son.

Both Peter and Abraham show us how God's angels come to assist, protect and deliver God's people. They don't mince words or wait around. Once their task is completed, they vanish.

Some angels are named in scripture. The archangel Michael (Jude 1:9) is referred to in several passages. His name means 'who is like unto the Lord'.

In Daniel 10:21, Michael is referred to as Michael, your prince. Michael is Israel's guardian angel. In Revelation 12:7, Michael leads his angels in battle

12:7, Michael leads his angels in battle against Satan. In 1 Thessalonians 4:16, the archangel is calling the dead to rise. The archangel Michael is God's dispenser of judgement.

The second angel named is Gabriel, whose name means 'God's hero' or 'the mighty one' or 'God is great'. In scripture, he is referred to as 'the messenger of Jehovah' or 'the Lord's messenger':

I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to bring you this good news. Luke 1:19 (see also Luke 1:30-33)

From studying the four times Gabriel is mentioned in the Bible, it can be seen that Gabriel is the bearer of good news as God's messenger of mercy and promise.

Seraphs are angels whose purpose is to praise the name and character of God (Isaiah 6:2-4). Cherubim are described in Ezekiel 10. They are constantly glorifying God.

What are angels like?

Before looking for the scriptural answer to this question, first consider the pre-conceived notions that we have about angels. For example, when you think of angels, do you picture them with wings, wearing long gowns, perhaps female in facial expression, very tall, very beautiful and very strong? Do you think that angels can increase in number? Will angels die?

In reading Mark 12:25, one can deduce that angels do not marry. Angels have no gender and God has not given them the ability to propagate. They form a group or a company, rather than a people or nation developed from one original pair. As well, angels cannot die. Consequently, the number of angels remains the same as at creation :

For when [humans] rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. Mark 12:25

Indeed they cannot die anymore, because [humans] are like angels and are children of God, being children of the resurrection. Luke 20:36

Angels are powerful and determined to obey God's orders.

This is evidence of the righteous judgement of God, and is intended to make you worthy of the kingdom of God, for which you are also suffering. For it is indeed just of God to repay with affliction those who afflict you, and to give relief to the afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. 2 Thessalonians 1:5-8

The angel who appeared to Mary Magdalene and the other Mary at the tomb (Matthew 28:1-7), has great power and strength. An earthquake was caused as the angel descended to earth and rolled back the tombstone alone. In this passage, the angel is described as having an appearance like lightning and clothing white as snow.

The story of Abraham and Sarah mentioned above, however, depicts these angels as ordinary men, who can eat food and converse with Abraham. The angel who appears to Elijah in 1 Kings 19:4-8 is able to cook. Apparently, God's angels have the capacity to assume many different appearances and have the skills needed for the task at hand.

Finally, God's angels are holy. They enjoy a pure and heavenly status before God. This is not the case for the angels who chose to follow Satan:

And the angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgement of the great Day.

Having considered these four questions in the light of scripture, the following

conclusions can be drawn. Jesus created the angels and sustains them. There are so many angels, we cannot count them. They are spirits but God does allow them to be seen by humans. Their purpose is to serve those who are heirs of the kingdom of God. Angels ascribe glory to God. They assist, protect and deliver God's people. There are special angels like Gabriel and the archangel Michael. One is the bearer of good news, the other is the dispenser of God's judgement.

Angels have no gender and do not marry or reproduce. Angels never die. They are very powerful and determined to obey God's commands. Angels are holy, knowledgeable and dazzling in appearance at times. They have the ability to enjoy food and fellowship with humanity and have been known to prepare food for people. It is plain to see that God has blessed us with the presence of angels to guide and protect us through our journey here on earth.

Authors' Note:
This article was originally prepared in the spring of 1996 and has been shared with WMS, Bible study and prayer circle groups. It was, in part, the inspiration for our Bible study group selecting angels as their recent topic for study. We embarked on twelve weeks of study, using *Angels* by Douglas Connelly, from the Lifeguide Bible Study series. It has been challenging, stimulating and thought-provoking.

We would encourage you to do likewise, using a study guide of your own choosing. Should you wish to share this article with a group in your church, a suggested strategy is to assign the scripture readings (printed in italics in the text) to various members of the group. The narrator can call upon these people, at the appropriate time, to read the scripture passage. Selections from *Angels on my Bedpost* © PCC 1998, could be used to introduce the topic or close the presentation. If you wish to learn more about God's angels, a recommended reference is *Angels* by Billy Graham, Word Publishing: Dallas, 1994.

- Isabella Purmal is a ruling elder at The South Gate Presbyterian Church and active in the Women's Missionary Society. Lynne Geddes is a Christian educator and leads a Bible study at The South Gate Presbyterian Church.

All scriptures quoted are from the New Revised Standard Version Bible © 1989 by the division of Christian Education of the National Council of Churches of Christ USA.

BOOK ROOM RESOURCES RELATED TO THIS ISSUE

In the Company of Angels by Andrew J. Bandstra. A 13-session study which focuses on what the Bible says about angels. Leader's Guide by Norman Stolpe is also available. Study Guide $14.15. Leader's Guide $14.80. CRC Publications.

Angels by Billy Graham. Word. $8.50

Angels: Lifeguide Bible Series – 12 studies on this theme by Douglas Connelly. InterVarsity Press. $7.25.

Angels Can Fly Because They Take Themselves Lightly by Richard Bimler. Thought-provoking, humorous, devotional essays. Concordia. $13.90.

Just Family Nights – 60 Activities to Keep Your Family Together in a World Falling Apart. Editor Susan Vogt. Brethren Press. $22.00.

52 Fun Family Devotions – Exploring and Discovering God's Word by Mike and Amy Nappa. Augsburg. $9.50.

The Family Story Bible by Ralph Milton with illustrations by Margaret Kyle. Stories from the Bible retold for children of all ages. Northstone. $19.95.

Family Fun Time – Great Stuff to Do With Your Kids by Elizabeth Friedrich. Easy-to-use activities that create family fun your children will remember.

Concordia. $15.25.

Homemade Christians – A Guide for Parents of Young Children written and illustrated by Nancy Marrocco. Novalis/Wood Lake Books. $7.95.

What Preteens Want Their Parents to Know by Ryan Holladay and Friends. McCracken Press. $8.50.

Man to Man – Recovering the Best of the Male Tradition by Ralph Milton. Wood Lake Books. $12.95.

Planting Spiritual Seeds – 75 Nature Activities to Help Children and Youth Learn About God by Judy Gattis Smith. Creative activities to help teachers, leaders and parents. Abingdon. $20.50.

45 Ways to Involve Children in Worship: Ideas for Worship Planners, Worship Leaders and Parents by Dorothy Henderson. The Presbyterian Church in Canada. $7.00.

Holy Comforter

You have moved into me
quietly
carefully
spooled across my thoughts with delicate manoeuvers
ladled Your warmth into the palm of my hand
You have held me speechless with the pooling of psalms at my feet
prismed me in the light of Your laughter.

You have entered into my place of holy
graced the altar of my heart with God's flame
burning bright in Your eye
gathered ashes from the
hearth of my pain
and scattered them wide to
retreating wind

You have moved into me
so quietly
so carefully
when the black hour comes
and I lean into the dark
I can hear You breathing
beneath
my skin

Barbara Mitchell

Biting the Apple: The Third Re-Imagining Community Gathering

by Druse Bryan and Lois Klempa

Remember the apple symbol in the last issue of the Glad Tidings? We promised then that we would expand on the meaning of the "apple" and share an exciting experience with you.

Ever since the first Re-Imagining Conference back in 1993 some of us in the Presbyterian Church in Canada were waiting for the opportunity to participate in the next gathering of church men and women meeting to celebrate the churches in solidarity with all people of God.

The gathering in 1993 was a gathering of spiritual richness and diversity, but it also held many challenges to traditional doctrines and symbols. It provided space for the deliberate and creative re-imagining of the Christian faith. In doing so, it was roundly criticized by conservative groups both in Canada and the United States, and led to a serious backlash against the conference.

On November 1st and 2nd of last year, in Minneapolis, six Presbyterian women from Canada attended the Re-Imagining Community Gathering - "Naming, Claiming and Re-Imagining Power". Before we talk about the program, let us draw you a picture of the Gathering.

Imagine a huge conference room with over 700 men and women sitting at large round tables of ten, with a central raised platform in view of everyone in the room, as well as three other raised platforms against three of the walls. All were provided with microphones–no one was far from a microphone if they wished to speak.

Around the walls was a magnificent display of art–many different media–oils, pastels, photos, collages, with a strong feminist theme. Some soft and thought provoking, others almost shocking in their rawness.

Of particular note was an exhibit called "Voices and Images of Women" by Luella Greene–a collection of images and stories of remarkable and courageous women from around the world. Over 800 women's stories were depicted in photographs, posters, postcards, newspaper articles–an absolutely fascinating display which both honours our heritage and inspires us as women.

Available for sale at the Conference was a large selection of books, tapes and videos as well as the ubiquitous T-shirts and sweat shirts.

Music and movement played a large part in the weekend. We were invited, through a combination of music and body movement to become aware of our inner wisdom and our power. We certainly loosened up our bodies during the "exercises", but I suspect that some of us Presbyterians weren't quite as comfortable with the touching and feeling this entailed!

No matter! It reduced stress and certainly increased laughter and joy! The music and the songs were new to us, but easy to learn with thoughtful words and lilting tunes drawn from many cultures.

By this time you're perhaps asking "But what about those apples?" Each table had as its centrepiece a basket of apples and these were woven into the program on the Saturday afternoon.

The theme of this, the third Re-Imagining Gathering, was *Naming, Claiming and Re-Imagining Power.* We were invited to think about, dream about, pray about and reimagine how we use our power and how we experience power in the church and in the world. We were encouraged to claim our power and to use it–not

to exploit or dominate, but as power shared in the work of justice.

Letty Russell, Professor of Theology at Yale Divinity School, used the story of Jesus overturning the tables of the money-changers in the temple (Mark 11: 15-19) to show that we are not alone when we resist patterns of domination and subordination in church and society.

She pointed out that all four gospels portray Jesus as one who challenged the temple establishment of his time. "At risk of his own life, Jesus was willing to confront the economic, political and religious powers of his day."

To risk! This was the theme of the delightful "apple ritual" where we read stories of women in the Bible–Eve, whose curiosity led her to risk everything for knowledge; Shiprah, Puah and Pharoah's daughter, who disobeyed the King of Egypt and saved Moses, a nation and a faith tradition; Mary, who risked shame and an uncertain future, and Elizabeth, who offered Mary refuge and love.

After each story we were asked to honour these women and to "bite the apple" in celebration "for they risked everything and changed the course of history." Then we were invited to honour each other around the tables, for "we, too have stories to share of the risks we have taken...let us bite the apple in celebration, for we also have risked."

Often, throughout the Gathering, we sang the beautiful, haunting Sophia Blessing. Sophia, the Greek word for "Wisdom" opened up a new and liberating image of God in the feminine, so meaningful for the women and men gathered there.

Bless Sophia, dream the vision,
Share the wisdom, dwelling deep within. - ©1993 Re-Imagining Conference. Used by permission.

The conference ended with the ritual of milk and honey which had created such a furore after the first Re-Imagining gathering. Heather Murray Elkins, Associate Professor of Worship and Liturgy at Drew University had spoken to us earlier about the origin of the cup of milk and honey (Apostolic Traditions, 213-215) and we had listened in fascination as she told us that the oldest of the communion texts of the early church holds a well kept secret...

> *How many cups? Three, not one...the first cup offered to the newly baptized was a cup of water...those who hungered and thirsted for righteousness were given water to drink for the inner washing of the spirit. The third cup is now our one and only, the cup of the new covenant, the chalice of the fruit of the vine. What is missing from memory is the second cup, a cup of milk and honey. The missing cup was given to 'the children of God for the healing of the bitterness of the human heart with the sweetness of Christ's word.' So reads one of the oldest texts we possess.*
>
> – Heather Murray Elkins, Re-Imagining Newsletter 1995. Used by permission.

Well, maybe we aren't such heretics after all!

Those of us who attended this Gathering came away refreshed in mind, body and spirit. Changes in attitudes and in traditions need not be seen as threats but as a healthy questioning of what God wants us to be as his church and his people–all his people.

On the Sunday morning there was a workshop led by Letty Russell on how to start small groups. Those of us who went from Montreal have already made plans to hold two seminars, one in April and one in June, at Unitas, an interdenominational Retreat Centre here in Montreal. For one of the sessions we plan to do the "Apple Ritual" to celebrate the women and men who are not opposed to overturning a few tables!

– Druse Bryan and Lois Klempa are two of the women from Montreal who attended the Gathering in Minneapolis in November 1996.

Dear Friends

The Kents,
213 - 31st Avenue S.,
Cranbrook, BC V1C 5W5
December 1996

Greetings from Nepal with what will be our last Christmas newsletter from Shangri-la. Our four years here have been a time of rich experiences and interesting challenges. There will be many things we will miss once we leave–especially our friends. However we are excited about returning to Cranbrook in May where we will live at the same place again (address above). We look forward to renewing our relationships with family, friends and our church.

I will likely practise law again, Lorna hopes to teach at least part time and in September, 1997, Ian (grade 11), David (grade 9), Jenny (grade 7) and Rachel (grade 5) will plunge back into the Canadian school system. Steve plans to go to Columbia Bible School near Vancouver once he finishes grade 12 in June, 1997.

In August we had to move from the house we had lived in for over three years, since the landlord wanted to move back in. Our new place has a heavenly alarm clock! Every day at 6:30 a.m. a chorus of young Nepali girls sing Christian hymns in Nepali. A favourite is "Aajako din"– "This is the day that the Lord has made", which is a good reminder. The orphanage where they live is only about 20 feet behind our house, so we have a front row seat. I can't think of a better way to be awakened in the morning.

Most of our neighbors around our new house are Hindus. The women in the households rise early (about 5:00 a.m.) to clean, prepare the household and to offer "puja" (worship) to their household idol. When they present their colorful flowers and other items to the god, they ring a bell, which is meant to summons the god to accept the offering. So around the time that we hear the Christian hymns, we also sometimes hear the ringing of those bells and, at the army camp nearby, the sound of a bugle.

I am grateful to God for an exciting and satisfying year in my work, as the organizations that are related to UMN had accomplishments on an national and international scale. In addition to my administrative duties as Director of UMN's Engineering and Industrial Development Department, I have also been able to keep my hand in legal matters, participating in the Khimti negotiations on behalf of a UMN Related Organization, Himal Hydro.

On June 26, 1996 the Khimti Hydropower Project achieved financial closing (the date when the lenders made their first advance of loan monies to the project). It is not only the first project financed hydropower scheme in Nepal (project financing is where the lenders do not require guarantees from the promoters, but only look to the assets of the project itself as security), but also the first in the developing world. Khimti blazed a path for other private power producers in Nepal. One international firm, Enron, is now talking about investing billions of dollars in Nepal in hydropower projects. They hope to tap the vast Indian market.

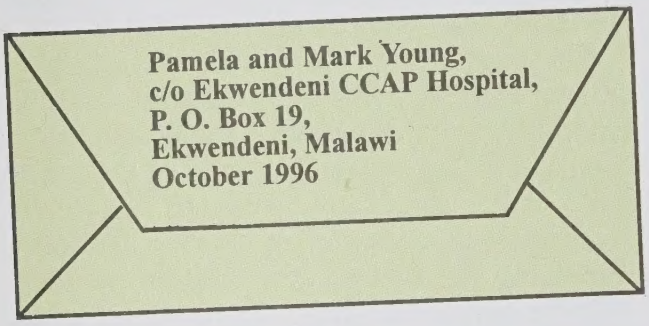
One highlight from UMN's point of view was that it was noted with satisfaction the significant extent to which local resources are being used. This was one of UMN's main goals. There was some concern that the foreign companies involved would flood the construction sites with expatriates, taking away opportunities for Nepalis to gain valuable work experience. However, this has not happened. In fact all the "Site in Charges" are Nepalis. The Chief Tunnel Engineer is also a Nepali.

UMN's Related Organizations are also involved in the Melamchi Diversion Scheme, which will involve the construction of a 28 kilometer tunnel to bring badly-needed water within range of the Kathmandu valley's water supply system. As a result of a "Bankable Feasibility

Study" produced by one of the Related Organizations, Butwal Power Company, the Government of Nepal was persuaded to give the construction of the Melamchi Diversion Scheme the highest priority.

However, both Khimti and Melamchi are very much in need of prayer as significant challenges lie ahead. In Khimti the major challenge now is the tunnelling, not an easy job in the young and often poor rock conditions of the Himalayas. In Melamchi, the agreements need to be negotiated which will likely be a lengthy process.

Lorna & Gerry



Greetings from a hot and dry Ekwendeni. We have now been in Malawi for almost six months and are beginning to feel more settled. Our time has been going very quickly, and we have all been kept quite busy. We were initially struck by the expense of basic food and supplies, even those that are produced locally. Malawi is very poor, with one of the lowest GNPs in the world and the poor health and education statistics to match.

Our first six weeks were spent in language study, learning Chitumbuka, the main language in northern Malawi. While we were busy learning, the children were attending a small private school in the city of Mzuzu, about a 25-minute drive to the south.

Unfortunately the school environment was not acceptable to us or the children as the teaching methods relied heavily on corporal punishment and ridicule. Females are very much "second class citizens" and so girls are not encouraged to do well in school. We felt that this was not something we could compromise on and so we arranged for a school curriculum to be sent from British Columbia.

As a result, Pamela has begun "home schooling" Robert, Makhotso and Teboho. She is really enjoying the challenge, although it takes the whole day when preparation time is included. The girls, who are now in grade two, like the fact that "Mom" is their teacher and are doing well. Robert, in grade five, has a more self directed curriculum which he finds quite challenging but continues to "plug away" at it.

With regards to the status of women in Malawi, the church we are working with is beginning to make an effort to look at this issue. The Synod of Livingstonia of The Church of Central Africa, Presbyterian (CCAP) is the first Synod within the CCAP which has agreed to allow the ordination of women.

They are also in the midst of constructing six secondary schools for girls only, in an attempt to address the imbalance that presently occurs in the available school positions. It is hoped that, in time, the role and status of women in the church and in society will be improved.

Mark's work has proved to be quite exciting and challenging. There is a number of PHC projects presently underway, including mobile maternal and child health clinics, a rural housing scheme and community "grain banks" to promote food security. The major health problems in the area relate to malnutrition and infectious disease with malaria and tuberculosis being the most common.

The effects of AIDS are quite evident in the wards as well as in the community. We are trying to promote home based care for AIDS patients in addition to educational programs. Providing support to AIDS orphans is another component to the program and this problem just continues to escalate.

In addition to providing a proper monitoring and evaluation framework for the existing programs, Mark has taken on a number of other new ones. These include an integrated family planning/STD/AIDS

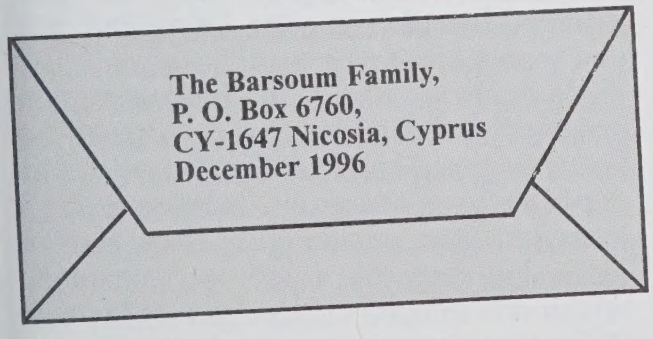
project to disseminate information and educational resources, in a micro-nutrient (iron and vitamins) supplementation program for children and pregnant mothers, and co-ordinating a regular meeting for health care workers throughout the Synod on issues related to primary health care.

One of the nice things about having the children at home all day is that they are able to go along at times to the mobile clinic visits in the villages. This provides them with a tremendous experience that they would not be able to get on a regular "school field trip". They are able to see children come by the hundreds to receive their immunizations and get weighed (in a sling hanging from a tree!), see pregnant mothers coming for their regular checkups and getting health teaching in Chitumbuka, sitting in a circle under a tree.

We have found enough time to explore part of the country as well as making a trip to South Africa and Lesotho to buy household and office supplies in Johannesburg, like a computer, that are not available here. We were able to make a quick detour to friends and "family" in Lesotho and had a great reunion there. We have been to visit Lake Malawi a few times, which is 90 minutes away and has a wonderful beach which the kids enjoy.

We ask you to keep Malawian brothers and sisters in your thoughts and prayers as they continue to struggle to make improvements against innumerable odds.

Sincerely,
Mark, Pamela, Robert, Teboho
and Makhotso



It has been four months since we left Canada. Yet, it seems to be much longer as so many things have been happening on the little island of Cyprus and in our lives. Life here is as busy as Toronto, but different in many ways. The weather at the beginning of December is like southern Ontario's at the end of summer, with the temperature hovering at about 22°C.

The children are already in their second quarter of the school year. Sherien achieved "Academic Honours" at the end of the first quarter. Philip is active at school and has joined the student council; and Christopher is getting used to finishing his homework every night, and plays field soccer on Saturday mornings.

Philip helps with the church activities for eight to 13 year olds on Friday nights and attends, together with Sherien, the youth group on Saturday nights. Sherien also attends the YFC Bible Study on Sunday nights and Philip attends his on Tuesday nights. We thank God that the three of them are making encouraging progress in adjusting to life on the island.

Mona surprises everyone with the way she manages the SAT-7* office in the audience Relations Department, attends the women's Bible study and prayer meetings and joins with Makram for the cell group study time. And she still has time to buy daily and weekly groceries to feed her large family and offer hospitality on most weekends!

Makram concentrates on setting up the Audience Relation and Follow-up, and the Church Relations Departments. Some of his time is also spent in identifying regional staff for recruitment. Please pray for the right staff, urgently needed for several positions.

SAT-7 is moving ahead after its first annual meeting of mid-November '96, where new Partners and Friends joined the growing numbers of churches and organizations from the Middle East, Europe, and North America. The two-hour weekly experimental program is continuing to capture new audiences every week.

Responses from Morocco, Algeria, Syria, Europe, Israel, Jordan, Tunisia, Egypt and other countries, are received through letters, e-mails, faxes, and voice messages. In addition, on-line telephone

operators, in Paris and Nicosia communicate with viewers during the program transmission on Fridays. The majority of the audience keeps asking when SAT-7 will become a daily, permanent program.

This week, towards the end of the program, a viewer moved by the Holy Spirit left the shortest desperate message we have heard so far: "I would like to know who is Jesus. Please send me the Gospel. I am not a Christian." Please pray for SAT-7 viewers, as the Gospel is presented in various ways to millions of people, mostly for the first time ever!

Makram, Mona, Sherien, Philip,
& Christopher

A Satellite Television Channel for the Christians in the Middle East; this is a joint appointment of the PCC and Interserve Canada.

Brian & Liz Crosby,
c/o 50 Wynford Drive,
North York, ON M3C 1J7
January 1997

"The migrant's adopted home is never home but the migrant is too changed to be welcome in her old country. Only in dreams will she see the skies of home. The ache of exile cannot be assuaged by travelling anywhere, least of all by retracing old steps looking for houses now bulldozed.... Because the ideology of home justifies chauvinism and racism, it is as well that there is in creation no such place. The only unchanging place where we really will belong and all will be satisfied is heaven, and heaven cannot be brought about on earth. Failure to recognize the fact that earthly home is a fiction has given us the anguish of Palestine and the internecine raging of the Balkans. The ideology of home primes the bombs of the PPK and the IRA. The rest of us can face the fact that our earthly journey is a journey away from home. Exile being the human condition, no government subsidy can provide the chariot that will carry us home." (Germaine Greer, from an article entitled *Home is an illusion*)

"How long you stay in one place as a full-time paid professional I don't know. St. Paul (who often earned his own living) moved often and soon... I know only that not to move on is to fall away from our Lord." (George More, quoted by Mary More in *A Way to God*)

OVERSEAS STAFF BIRTHDAYS

June
10 - Joy Randall, Taiwan
15 - Wendy Lessard-Clouston, Japan
20 - Clarence McMullen, India
22 - Rebecca Leona Onuoha, Nigeria
22 - Makram Barsoum, Cyprus
24 - Mark Young, Malawi
26 - Miriam Barrie, Malawi

July
2 - Jennifer Kent, Nepal
29 - Marie Rempel, Mauritius
31 - Jonathan Schwarz, Nepal

You may have guessed from the quotations that "moving on" is the theme of this letter–our last one to be sent through the PC(USA) correspondence program. A few weeks ago, a friend who had only recently heard that we will be leaving Mauritius said rather touchingly, "But we just assumed that this is your home and that you would always be here!"

No doubt we had given that impression and partly believed it ourselves, though we had announced last year that this would be our last tour in Mauritius. It was a friend's letter last June, encouraging Brian to consider applying for a job in Vancouver, which precipitated our decision to leave in '97, rather than a year or two later. The job in question came to nothing, but it suddenly became very clear to us that the period of our usefulness here was over and that

we are needed in the Vancouver area, where Brian's mother has now entered her ninetieth year.

We arrived in Mauritius in 1982, invited for an initial period of three to five years, to work in developing leadership within the Presbyterian Church of Mauritius (PCM). We never expected then to be here so long–the longest we have lived in any country. We give thanks for the way we were so quickly made to feel real members of the PCM family.

Families are sometimes not easy to live with, but over these 14 years we have worked, struggled, learned, laughed and wept with our family here, and we give thanks to God for this gift. We give thanks also for the leaders that have emerged over these years, both within the PCM and also within the wider church community in Mauritius, through the development of Formation Biblique et Théologique à Maurice.

It is thanks to our partner churches in Canada, USA, Scotland, France, Fiji and Switzerland that so much of the formal and informal training was accomplished and we thank you for all of this. But above all, we thank you for your continued support through prayer over these years. Our tiny church in our tiny country–a mere dot in a vast ocean–knows that it is part of a great world-wide family of faith and it is this family that will stay with us as we move on.

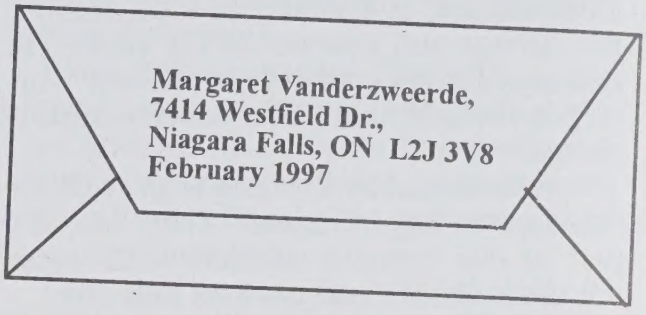
And so, we shall make our way to Canada once again, but this time for more than just a few months. We shall look for a job with the Church in the Lower Mainland area of British Columbia.

However, we are privileged migrants. We find it impossible even to begin to imagine the pain and disorientation of the million or more refugees on their way back to Rwanda these last two months. We only know that what they return to will not be the "home" they left.

Increasingly, the peoples of our world will feel compelled to battle for a piece of land on which to live and the numbers of those involuntarily displaced will swell. We only know that these problems must increase unless we learn that the earth is God's gift to us to share and not to possess.

We ask for your prayers for us as we waver along in our attempt to follow the One who didn't even own a pillow, let alone a plot of land!

Brian and Liz



Last fall, a tour of deputation took me to the mid-west. It was a wonderful experience and a learning experience as well.

While I was in Winnipeg, I visited Kenora, Flora House, and Anishinabe Fellowship Centre. Although I had lived in the North (Cochrane, Ontario) in the fifties, I had never really been exposed to ministry to native peoples. In Winnipeg, I was really touched by the love that is being extended and the fellowship that one experiences.

I visited Kenora with Chris Shaw and was introduced to Henry Hildebrandt, Director of Anamiewigummig, a drop-in-center. Chris Shaw introduced me to Anishinabe Fellowship Centre, the Director Denise Manson, and her assistant Kevin Aichele. I paid two arranged visits, accompanied by volunteer Mrs. Gillanders, to Flora House and its Director, Warren Whittaker.

I watched children come and go, play and pray, and recognized the tremendous task that is before leaders as they interact with the aboriginal inner-city children, the women and the men.

Listening to the people involved, one recognizes that miracles do happen. At Flora House I met men and women whose lives have changed because there was someone to listen, to guide, to support and to pray, as well as give concrete help in the form of food, clothes, etc.

The Anishinabe Fellowship Centre has been in the heart of Winnipeg since 1968. Over the years, programs have changed, but the focus, nevertheless, is still the same. Theirs is a healing ministry. Located now in a new building (with a $46,000 mortgage) Denise and Kevin continue to reach out to those who come to their doors. Concrete help is available in food, clothes, furnishings and courses in life skills. On Sundays Denise and Kevin conduct worship in the afternoon, after which a meal is shared.

I was touched by the need to provide for these inner city missions. They, too, are part of our church's mission work under the umbrella of *Presbyterians Sharing....*

Pray for Warren, Denise and Kevin. Pray also for the volunteers that help at the centers and that God will call others to compassion for this ministry.

In His Love and Service,
Margaret

Thank You:
To all my new friends in the mid-west and on the east coast, thank you for your warm welcome and kind hospitality.
Margaret Vanderzweerde

In a Separate Letter Margaret Vanderzweerde Writes:

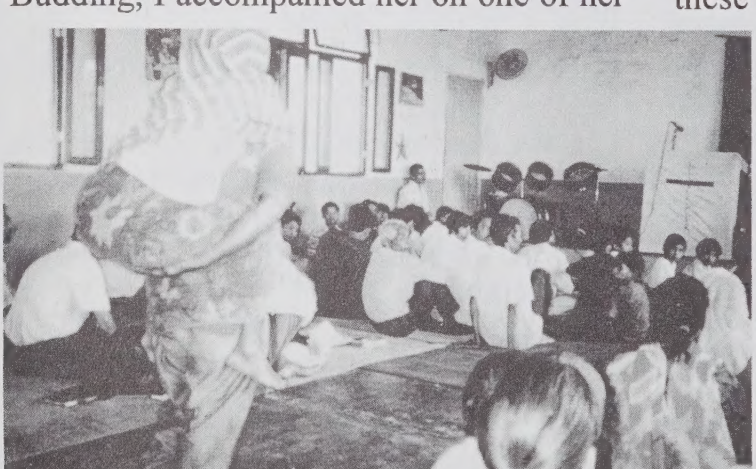
When I visited with Hubert and Nan Budding, I accompanied her on one of her visits to the slum area, that you are possibly somewhat familiar with, as a result of Nan's letters. I found the experience encouraging for a number of reasons.

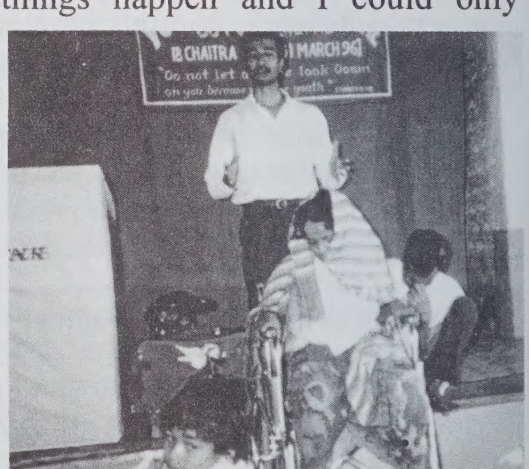
Nan is clearly reaching out in love to these people, who are normally shunned by others in their society. Nan also meets a tremendous need by helping the children with used clothing, mothers with advice and sometimes money to see a doctor, but most importantly of all, she touches them through her caring.

We visited a hut where an old man, clutching his Bible, lay dying. We sat with him, encouraged him in his faith and prayed with him.

We walked through the depressing area, talking with the children and answering the questions mothers put to us. Here, too, I was amazed at the discrimination by a mother of her female child. The mother was holding a baby I guessed to be about three to four months old. Another child, an older daughter, was holding what appeared to be a three year old boy. The mother was very concerned about the boy and examination proved he had a severe rupture. Nan referred them to a doctor.

However, it was the baby girl, also, that caused us concern when we discovered that this child was the boy's twin sister. All the food the mother had to give went to the boy, and the girl suckled on dry breasts, actually starving to death. How sad that these things happen and I could only





- Left to right: Loving husband carries wife to the front of the church; proud couple facing congregation following dedication of wheel chair.

admire Nan more because of this. Not too many women would or could stand to be near such things on a regular basis.

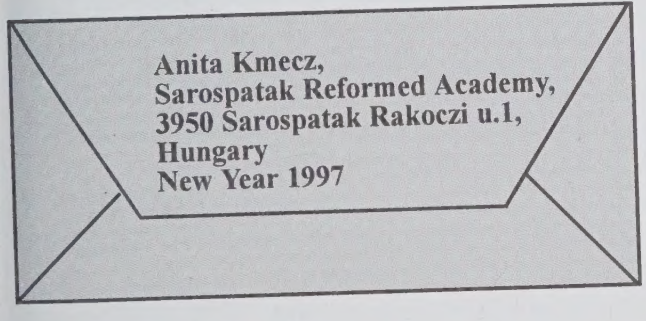
As we continued through the slum area, we came upon the hut of a Christian couple. She is paralyzed from the waist down. Nan explained that the woman's husband carries her each morning to the edge of the slum where the open-air "latrines" are located. She also told me how this couple lives, he having to do much of the work because she cannot drag herself through the terrain. Then, on Saturday, when we attended the church service, I saw both husband and wife. He carried her all the way from the slum area, to the church and back.

In time, help arrived. Funds that came through International Ministries, for Nan's work was channelled through the church, a wheelchair bought, and presented at a dedication ceremony.

The husband brought the wife, carried her all the way to the front of the church, where she was placed in the chair, and the pastor conducted the dedication service.

No one knows for sure where the funds originated, and by going through the local church everyone is encouraged.

One thing is for sure, because of love extended here in Canada, tears of joy flowed that Saturday morning and lives were not only touched, but changed, forever.



Here in Hungary the buzz of Christmas begins on December 6, 'St. Nicholas Day'. This is the day on which St. Nicholas brings gifts to children. Chocolates are given if you have been good and twigs if you have been bad. Some of my students gave me chocolates, but I also got a branch.

My roommates, Lois and Anne, and I arranged plates with some home-made baked cookies and some traditional Hungarian chocolate candy called szalon cukor. We had plates for 23 people, and late on the eve of December 5 we took them to the different homes and left them outside their doors.

While baking we had Christmas music playing, and had a great time getting into the Christmas spirit. In the Hungarian tradition, Christmas Eve is for celebrating the birth of Jesus Christ. If any gifts are given, they are from Jesus.

This past week the school had its Christmas concert, and the carolling to the teacher's homes. About 200 students participated in the carolling. I went along as a chaperon but also for the experience. It was wonderful. Earlier in the week, I myself took a much smaller group of students carolling to Sarospatak's old folks home. It seemed to have meant a great deal to the residents, and served as a blessing for us singers also.

School is going well. The students are very nice, but just as in Canada, some need to be pushed to do their homework. I do feel that the students' presentation of their homework (in English, of course) is improving. Furthermore, many are now volunteering to contribute their answers, whereas before they had to be told.

The Fun Nights are very enjoyable. The second last one before the break was especially successful. We had a larger turnout than usual and there was a lot of laughter. I have just begun to recruit student help with the singing and Bible lesson.

On this most recent Fun Night, Zsuzsa, one of the students, helped out in the Bible lesson. The other students really listened to her and she was a great witness to them. Please pray for continued success on this and that the Lord will raise up a group of student leaders.

The Bible studies are also going well. Lately we have discovered a group of the 0-year students who really love the Lord

Jesus, and they have begun to join us for the studies. Praise the Lord! The fellowship is really refreshing and uplifting. Please pray for the continued strengthening of their relationship with the Lord Jesus.

On the other end, upon talking to the older ones, we see that they have many questions and doubts. Please pray that in the midst of all their questions they will see the Lord's infinite love and grace.

Back in September the IIE class asked me to chaperon the weekly Tea House that they organize. I agreed to it. Unfortunately, some problems have developed.... and I am having a difficult time. Please pray that the Lord will give me wisdom, and guide my thoughts and decision-making.

On the last weekend in November, we had 10 guests–eight Americans, one Canadian and one Frenchman–over at our flat to celebrate the American Thanksgiving. These people teach at Erdely and Karpatalja, which are the Hungarian regions of Romania and the Ukraine, respectively. We had a great time preparing dinner, went wine tasting, listened to a cassette of an English church service, and even played some volleyball!

May we all grow in our knowledge of the Lord. God bless you.

With love,
Anita

NEWS FLASH: November 20th marked the completion of 45 years of service in India for **Pauline Brown.** Congratulations!

Jack and Betty Geddes are in their last few years of missionary service in Taiwan. Jack has retired from his teaching work at Tainan Theological College; Betty has been asked to work three days a week in the office of the Presbyterian Church in Taiwan, handling the foreign funds which come in from partner churches. Now Jack has been asked to serve for two years as the Ecumenical Officer for the Presbyterian Church in Taiwan. The PCT is covering Jack and Betty's housing costs, which is a big saving for the Life and Mission Agency (PCC) budget. This assignment is for two years, at the end of which Jack and Betty will be retiring.

Forward in Faith

As you read this, we will be holding the Annual Council meeting at Crieff Hills, Ontario. It will be a time of study and fellowship. It will be a time of reflection and a time of decision.

Since 1992, the contributions to the Society have declined each year by three percent. The Society does receive other revenue but we need to reduce our expenditures. The Society needs to work towards a balanced budget.

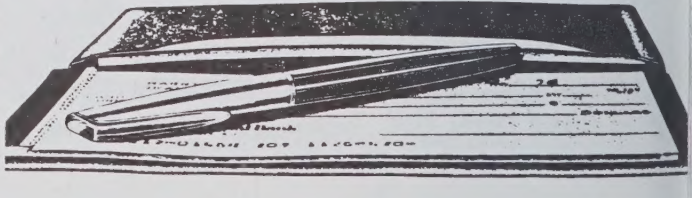
As your treasurer, I know the money has been spent wisely. Nevertheless, we need to make decisions on what will be our main focus of mission.

It will be a time of thankfulness for the support from each member of the Society. The Society could not exist except for its membership.

Thank you for your financial generosity;
Thank you for your prayer support;
Thank you for your proclamation of mission;
Thank you for being loving, caring people.

And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. Colossians 3: 17

Irene Nesbitt,
Treasurer



"I"-Witness

My Co-Pilot

I met a woman once who was a committed Christian. We discussed the place of prayer in our Christian life and she said that she never prayed for herself, that she believed prayer should be for others.

I disagreed with her; I said that I believed that prayer was as much for oneself as it is for others, and that I prayed about many things that troubled me, asking God's help in solving certain crises, and even, as I searched for my car keys which I had mislaid, asking God to help me find them. Of course, God does, and I say "Thank you, Lord".

On Canada Day recently, my son and his wife invited me to spend the day at their Surrey home. This meant driving down Highway 99 leading to the border, and facing increased traffic on that always busy highway.

"Come about the middle of the morning," said Tony. "The traffic will not be quite as heavy then. We'll have our barbecue in the middle of the afternoon so that you can get on the freeway home before the heavy homeward-bound traffic builds up."

I did this, and as I was leaving to drive home, Tony said to me, "Drive carefully, Mum."

"I will," I said cheerfully, "but of course I always have my co-pilot with me anyway."

Tony raised his eyebrows. "Your co-pilot," he said questioningly "Who is that?"

"My Lord, of course," I said smiling. "I always ask Him to be with me as I drive here and there, even if it is only over to the supermarket next door."

Tony nodded. "Of course," he said.

I wish that I could say that he is a committed Christian. In spite of attending Sunday School and church as a young boy, he is not.

But I pray, and I know that some day God will answer my prayer. In the meantime, my co-pilot accompanies me wherever I go. I am always, as I drive around town and on the freeway, conscious of His presence beside me.

Kay Berry,
Richmond, BC

"I"-Witness

Be an *"I"*-witness of Christ acting in your life. Share with us a biblical verse or verses, lines from a hymn, Christian song, poem or other writings which have helped or inspired you during your lifetime. Remembrances of helpful advice or kindnesses of others toward you or your family, might also inspire or comfort others. To share is to care.

Your reward will be seeing your work in print and a token gift.

Send your contribution of up to 500 words to: Editor, Glad Tidings, 50 Wynford Drive, North York, Ontario M3C 1J7. Fax (416) 441-2825. E-mail: jstevens@presbyterian.ca. We look forward to hearing from you.

- Thanks to Ed Mason for the idea for this column.

I LOVE YOU! YOU LOVE ME! WE'RE A HAPPY FAMILY!
MR. RUSSELL. I'M AFRAID YOUR WIFE IS HAVING WHAT IS CLINICALLY KNOWN AS A 'BARNEY BREAKDOWN,' CAUSED BY EXCESSIVE EXPOSURE TO CHILDREN'S TELEVISION PROGRAMS.
McPHERSON

Source: Dangerously Close to Home by John McPherson, available at your local bookstore or by calling 1-800-727-3480.

NEWS

WARNING AGAINST POSSIBLE ISLAMISATION

Lagos, 17 January (ENI)–The Christian Association of Nigeria (CAN) has expressed deep concern over Nigeria's participation in the formation of a new economic association of mainly Islamic nations.

CAN has issued a statement warning that Nigeria's membership of the D-8 group was widely seen by local Christians as a threat to the country's "constitutional secularity" and to freedom of worship. CAN's members include the nation's biggest churches–Roman Catholic, and Anglican, Methodist and other Protestant churches.

In the statement signed by CAN's general secretary, C. O. Williams, CAN pointed out that "the destruction of that secularity will also annul our freedom of worship, and may tempt the federal government to establish a particular religion as the state religion".

The document cautioned against any possible plans to make Nigeria an official Islamic state, like some other members of the D-8 group. Approximately half of Nigeria's population of 93 million is Muslim, while about 40 per cent are Christian.

CAN said that since Nigerian newspapers and international media reported that Nigeria was represented at a meeting laying the foundations of the D-8 group in Istanbul early this month, CAN's Lagos office "has been inundated with enquiries from anxious Nigerian Christians who greatly cherish their faith".

The D-8 (development-eight) group is modelled on the G-7 group of leading industrial nations. The formation of the group was initially proposed by the Turkish government late last year. Turkey is a secular state, but more than 90 per cent of its citizens are Muslim. The other nations represented at the Istanbul meeting were Bangladesh, Egypt, Indonesia, Iran, Malaysia and Pakistan.

CAN's statement said the government should not consider changes to the nation's secular status as the administration of the country was already "very busy" trying to find solutions to Nigeria's many problems–rising unemployment, squalid poverty, killings of various types.

CHURCH SUPPORTS DEMOCRATIC SOCIETY

Addis Ababa, 24 January (ENI)–Churches have an "essential" role to play in the "rebuilding of a free and democratic" society in Ethiopia, the country's president, Negaso Gidada, has told a senior ecumenical official.

But President Gidada also told Konrad Raiser, general secretary of the World Council of Churches, that "in situations of poverty and social upheaval, the threat of religious extremism is ever present".

"We need the constructive contributions of the churches as we pursue the goals of political stability and social development," the president said, adding that he welcomed the WCC's efforts to promote Christian unity and Dr. Raiser's "timely" visit to Ethiopia.

Konrad Raiser made pastoral visits to the two WCC member churches in Ethiopia–the Ethiopian Orthodox Church and the (Lutheran) Ethiopian Evangelical Church Mekane Yesus.

"Christian churches and the Jewish and Muslim communities of Ethiopia suffered greatly during the past 17 years of authoritarian rule in our country," President Gidada told Dr. Raiser during their meeting on January 22.

"The new Ethiopian Constitution seeks to redress the situation by guaranteeing citizens the right to practise religion in private or in public, to adopt the religion of their choice, and to establish religious institutions," the president said.

The WCC had stood alongside the Ethiopian Orthodox Church at the time, Dr. Raiser said, when the churches were subject

to official repression during military rule, and continued to support the Ethiopian people's quest for peace. "This requires that Christians join together in a unified Christian witness, and link arms with Muslims as well," he told the gathering.

HISTORIC ORDINATION – AUSTRALIA

Sydney, 30 January (ENI) The Anglican Church of Australia has ordained its first Aboriginal woman priest, Gloria Shipp, in a ceremony combining Western Christian ordination rites with traditional Aboriginal rituals.

Shipp, 48, told ENI this week that traditional Christianity and Aboriginal spirituality, "can go together, and that was shown at the ordination."

During her ordination last month in the town of Dubbo, 300 kilometres north-west of Sydney, a smoke ceremony was performed to get rid of evil spirits before people entered the church. "It's a purification," said Shipp. "We know the Holy Spirit's there, but that's the way we do it."

Didgeridoos (traditional Australian wind instruments consisting of a long wooden pipe) were played to call people together at the ordination just as they are in Aboriginal society, according to Shipp. The ordination itself was a conventional Anglican ceremony. Afterwards, Aboriginal women painted her with ochre, signifying spirituality and purity.

Shipp was ordained by Bruce Wilson, bishop of the local diocese. Bishop Wilson, who is also chairman of the National Council of Churches of Australia's Task Force for Reconciliation, told ENI that it was important for the church to face "the issue of endemic racism in Australia, and challenge church members to look at the need for reconciliation" between whites and blacks.– Jeannie Zakharov

CCCB TO JOIN CANADIAN COUNCIL OF CHURCHES

The Governing Board of the Canadian Council of Churches has unanimously accepted the application of the Canadian Conference of Catholic Bishops to become full members of the Canadian Council of Churches. This followed ten years of associate membership in the Council and several years of negotiation between the two bodies which came to a climax last November at the Council's Fall Governing Board meeting. At that time the last of the obstacles to full membership were removed and the Bishops Conference made application in January.

Under the constitution and by-laws of the Council the other Member Churches must be polled to determine their agreement with this action. This is now in process, the deadline for decisions being set for May 15. If, at any time prior to that date, at least two thirds of the Member Churches respond positively to the Board's action, the Conference of Bishops will be declared full members of the Council.

This procedure is being followed to enable the Member Churches to act in time for the Conference of Bishops to be officially received and their membership celebrated at the Canadian Conference of Churches Triennial Assembly in Ottawa June 12 to 15. The Council of Reformed Churches in Canada will also be included in that celebration, as that body was received as a full member of the Canadian Council last fall.

"This is an historic moment," Dr. Alexandra Johnston, President of the Canadian Council of Churches declared following the vote by the Governing Board last Wednesday.

"This action will send a strong message to Canada and to other Councils of Churches throughout the world about the commitment to ecumenism that exists among the Churches in this country," Rev. Bob Mills, Interim General Secretary of the Council, stated.

AWARD-WINNER OFF TO AFRICA

A recent award-winning graduate of the University

of Toronto at Scarborough's unique five-year International Development Studies (IDS) program is now pursuing her dream of aiding female farmers in Africa.

Rachel Bezner-Kerr, 24, who graduated from the program last June, plans to go to Africa in the near future, where her long-term goal is to help female farmers who she feels are neglected in terms of international agricultural assistance.

Bezner-Kerr received the highest marks in the Division of Social Sciences, and won a prestigious scholarship from the National Science and Engineering Research Council. She also picked up three scholarships from the University of Guelph, where she is studying for her M.Sc. in Land Resource Sciences.

Rachel was in Guatemala in 1994, working with PWS&D partner, DIACONIA, for about eight months. Subsequently, she went back for two weeks to "accompany" Maria Saquic at the request of the PCC.

Her mother, Elizabeth Kerr, spent eight months of 1996 in Blantyre Synod, Malawi, providing assistance in the church's school for hearing-impaired children. Rachel went to Malawi in the summer, partly to visit her mother, and partly to see several possible sites for her research project on her Masters of Science degree. One of the projects she visited is the agricultural program of Livingstonia Synod which is supported by PWS&D. She chose this project as the site of her research and will be going there in April after getting her degree. This specific focus of her research relates to the most effective ways of making "manure tea" for vegetable crops. This is a method of fertilizing already used by women farmers in Malawi; the goal of the research is to help the project determine the best way to do it.

THE WOMEN'S MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH IN CANADA

SEEKS APPLICATIONS FOR THE POSITION OF

BOOK ROOM MANAGER

Duties to commence August 11, 1997

Seeking customer service-oriented person to be part of a management team with responsibility for the Women's Missionary Society Book Room. An understanding of the theological spectrum of the Presbyterian Church in Canada and a commitment to the mandate of the Women's Missionary Society are a requirement. Financial acumen and well-developed computer skills are essential.

Deadline for applications: May 30, 1997

Applications and enquiries should be made to:
Mrs. Noreen Marshall
Women's Missionary Society
50 Wynford Drive
North York, Ontario M3C 1J7

IN THE SOCIETY

PRESBYTERIAL

Fifty-six members of **Niagara** Presbyterial met in Stamford Church on January 29 for their 46th Annual Meeting. The theme was *Open Wide Your Hearts.*

President, Shirley Barnhart of Welland constituted the meeting and presided at all sessions. Stamford Auxiliary welcomed the members, and Gail Opie of Niagara Falls led the worship service.

Rev. Wm. and Mrs. McElwain presented slides of their trip to Hong Kong and South China where they were active with the Union Church, a congregation of English speaking Christians.

Erin Crisfield, Regional Staff, led the Bible study on opening up our hearts, as Christian women. The Memorial Service was conducted by Annabelle Ovens. The secretaries of the various departments, using red heart folders, reported on the year's work.

Greetings were brought by Rev. Robert Docherty, Moderator of Niagara Presbytery, and by Rev. Wm. Vanderstelt, Minister of Stamford Church. Helen McLeish, Niagara-on-the-Lake, greeted the meeting on behalf of the Synodical of Hamilton and London.

A most enjoyable luncheon was served by the Martha, Mary Group of the church.

The lively hymn sings were led by Mary Beattie of Welland.

Erin Crisfield installed the officers, returning Shirley Barnhart, Welland as Presbyterial President.

The 83rd Annual Meeting of **London** Presbyterial was held in St. George's Church, London, Ontario, constituted by the President, Margaret McCullough, Bethel, with the theme *Anchor Your Hope in God.*

Guest speaker, Tamiko Corbett, Moderator of the 122nd General Assembly, was introduced by the vice-president, Jean Middleton, Mount Brydges. She related her thoughts and hopes for increased understanding of multiculturalism that is so much a part of society in every area.

At lunch, the head table guests were introduced by Jean Stewart of the Ailsa Craig WMS. Songs of Hope and Praise were led by Helen Hoggarth with Eva Murray at the piano.

At the afternoon session, Bible Study on the theme was led by Erin Crisfield, the new Regional Staff for Hamilton-London Synodical. With Jean Middleton as incoming President the Officers were installed by the Moderator.

Rev. Keith A. McKay and Session of St. George's Church closed the day with a service of Holy Communion.

The Annual Meeting of **Waterloo-Wellington** Presbyterial was held in Knox Church, Guelph, Ontario on February 4. The meeting opened with prayer by the President, Dorothy McCombie. The meditation was given by Nancy Dunn, who led a responsive psalm reading and pointed out scripture verses regarding our faith and hope which are in God's hands.

Lois Stockton warmly welcomed everyone and greetings from Synodical were brought by Lenore Arbuckle. A short "In Memoriam" service was given by Eileen Young.

Guest speaker was Rev. Elizabeth Long, associate minister of Knox Church, who brought a message about the "New Millennium" and how we can move forward in time, that we do not walk alone; God is always with us. The speaker was introduced by Marjorie Scott and thanked by Sandy Giles.

One of the highlights of the day was two beautiful solos by Margaret Hasenfratz.

The president presided over the reports and business, and the officers were installed by Rev. Elizabeth Long.

The **Lanark & Renfrew** Presbyterial 83rd Annual Meeting was held in St. Andrew's Church, Perth, Ontario on January 25. The meeting was constituted by President Elizabeth Garlisch; the theme *Put on the whole armour of God.*

Devotions were conducted by Arnprior group on the theme. Special Music was provided by Rev. Larry Paul and Don Schrader, Eunice Schrader and Linda Silver. The roll call was answered by "how we equip ourselves with the armour of God."

It was especially good to hear of growth in Young Peoples' groups in the reports. Regional Staff Ann Blane led a workshop on China. Because of treacherous ice conditions our guest speaker was unable to attend.

Rev. Larry Paul, Perth, installed the Officers. Our new President is Isabel Scobie, Arnprior. Thanks were extended to Elizabeth Garlisch, retiring President and to Perth for their hospitality by Joan Hilliard.

Make a Joyful Noise Unto the Lord was the theme for the annual meeting of the **Maitland** Presbyterial held in Wingham Church on January 20. This theme was followed throughout the day as each group present contributed to the program with a great variety of numbers showing praise and joy. From the beginning when the Wingham afternoon group came marching in with their rhythm band instruments to the tune of "When the Saints Go Marching In", to the final performance by the Wingham Evening Auxiliary of a number of enthusiastic songs they taught everyone, there was a real feeling of excitement.

President Mildred Dupont welcomed everyone and conducted the program when all the reports were presented.

Following lunch the Teeswater women led in the worship service. The new Area Resource Staff Erin Crisfield was introduced and gave a brief outline of the study materials available for the coming year. She also conducted the installation of officers. Mayme Wilkins gave the courtesy remarks and Helen Elliott closed the meeting with prayer.

The Annual Meeting of **Glengarry** Presbyterial was held in St. John's Church, Cornwall, Ontario on January 21. Lorna MacGregor, President, opened the meeting with prayer and words of welcome. Annie MacRae welcomed the group on behalf of the host church and St. John's WMS.

The Worship Service, conducted by Finch WMS, reflected the theme for the day *Multiculturalism*. Eleanore MacLean read scripture and Shelagh MacDougall gave the meditation and led the prayer.

Rev. Leslie Walker brought greetings from the Presbytery of Seaway-Glengarry, and Ann Blane spoke concerning her responsibilities as Area Educational Consultant. Annual Reports were quite favourable. Following prayers and grace led by Peg Ferguson, luncheon was served by the women of St. John's.

The afternoon session began with a hymn sing led by Rev. Leslie Walker, accompanied by Iva Bush, pianist for the day. Kathy Raymond sang two lovely solos. Guest speaker was Rev. Linda Robinson, minister of the pastoral charge at MacDonald's Corners, Elphin, and Snow Road. She spoke of the challenge facing the Church in the area of multiculturalism. Rev. Robinson was thanked by Louisa Douglas.

In a touching moment, Annabell McNaughton paid tribute to Helen Stewart, Ingleside, for her many years of dedication and leadership within the Presbyterial. Mrs. Stewart was named as Honorary President, in recognition of her many years of service, and was presented with a bouquet of roses, as a token of her esteem.

The Installation of Officers was conducted by Annabelle Hartrick.

New president, Sheila Paterson, Vankleek Hill, expressed appreciation to Lorna MacGregor for her leadership as president.

Westminster Presbyterial's Annual Christmas luncheon was held December 7,

1996, at Gordon Church, Burnaby. The women of the church provided a chicken dinner (buffet style) which was enjoyed by members and friends.

Rev. E. McLagan welcomed everyone, including special guests, Rev. Glenn and Linda Inglis prior to their departure for Ontario for Christmas, and then their overseas appointment to Malawi. A monetary presentation was made to Glenn from the Presbyterial and from those present in appreciation for his work with PWS&D and for his interest and help in the WMS of Westminster Presbyterial.

The Lori Barnson Trio from St. John's, White Rock, entertained with musical selections, and Lori later led a singalong of Christmas Carols. A joyous beginning to the Christmas season.

The Annual Meeting for **Brockville** Presbyterial was held on Wednesday, January 15 at St. Andrew's Church, Spencerville, Ontario. President Margaret Reynolds constituted the meeting, and a warm welcome was given by Carol Darling from the host church. The theme was *Celebrating the Gifts of Women.*

Judy Messenger, Kemptville conducted the worship service with Donna Wilson, Winchester reading scripture. The president reflected on the talents given to each of us, and how each of us should use these to the greatest of our ability. Our mission for Christ is a very precious role, and we must do our best in each of our chosen fields in our communities.

Minutes of previous meetings were given by Eleanor Duncan. Bible Study followed roll call, and Henny Donkersteeg sang a solo.

Following lunch we heard an interview conducted by Rev. Marion Johnston with a delightful panel of women: Dr. Jan Shapiro, Kemptville, Constable Isobel McVey, Prescott O.P.P., and Sharon Christie Heckston, Horse Trainer. They gave us an interesting view of their work, and how they had been accepted in their chosen field.

Carol Darling, and Fran Adams led in a Hymn Sing. Annual reports were presented and adopted. Rev. Allan Duncan installed the new Executive. Donna Wilson conducted an In Memoriam Service. The president closed the meeting with the Benediction.

The **Peterborough** Presbyterial Annual Meeting was held at St. Giles Church, Peterborough, Ontario on January 15. The theme was *Christ our Focus.*

After registration a singalong was led by Jacquelyn Kelly, Norwood, accompanied by pianist Helen King of Warkworth. President Ada Chapman of Lakehurst opened the meeting with prayer, Grace Dyer and Barbara Crowe, Lakefield conducted the worship service. Rev. Ken McRae of St. Giles welcomed us to the host church.

Following reports, Rev. McRae, guest speaker in the morning, gave a very interesting biography of his life and call to the ministry.

A delicious lunch was prepared and served by the women of St. Giles.

Eleanor Reading had a book display set up and several books were sold.

Another singalong was followed by roll call. Barbara Althouse, Historian, read the memoriam service, followed by the dedication offering.

Guest speaker, Margaret Greig, Program Secretary at the WMS National Office, was introduced by Peggy McKay of Port Hope. Margaret gave a very informative address on the changing ways of our missionary work within the church of today.

Margaret installed the officers for 1997 and courtesies were given by Kass Whitefield of Cobourg. Rev. McRae closed the meeting with prayer.

A surprise visit from the Moderator Tam Corbett made the annual meeting of the **Sarnia** Presbyterial on February 1, held at Paterson Church, Sarnia extra special.

Tam had been taking part in weekend events in Sarnia and Dorothy Neal had quietly made arrangements for a morning

"hello" at the WMS annual. Graciously, Tam accepted the invitation by chair Margaret McNeil to address the group. Later during the noon luncheon more personal greetings were enjoyed.

Area Resource Staff Erin Crisfield introduced the mission studies for 1997. Secretary Fleur Eenkhoorn was given words of appreciation for her creative designing in putting the printed annual report together. The reports were highlighted in a humorous dialogue-style by Margaret MacDonald and Marilyn Shaw. The new officers were installed by Catherine Watson. A meaningful closing worship by Isobel Nisbett ended a most profitable day.

LOCAL

At the December meeting of **St. Andrew's** WMS, **Barrie**, Ontario, Audrey Anderson was presented with an Honorary Life Membership Certificate and Pin. The presentation was made by Olive Bell, a long time member of St. Andrew's.

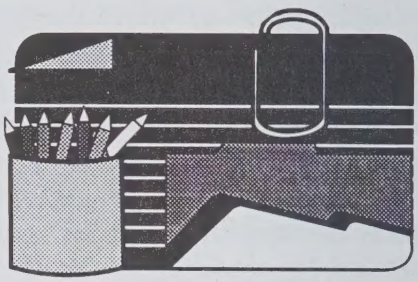
Audrey has given many years of service to St. Andrew's. She also served 19 years on the Toronto-Kingston Synodical Executive, including a term as President.

– Olive Bell, left, presenting certificate to Audrey Anderson.

Mrs. Elva (Donald) Murray of **St. John's** Presbyterian Church, **Cresswell**, Ontario, passed away December 22, 1996. Elva was a dedicated member of the WMS since 1924. For many years, beginning in 1935, she was the secretary-treasurer of the local society.

Elva was active in all aspects of St. John's church life, even serving as caretaker of the church building for the majority of years between 1924 and 1975.

CIRCULATION NEWS



Each year, a number of copies of the Glad Tidings are returned to the office by the Post Office. Sometimes the reason given has been either an incomplete address, or the subscriber has moved. Sometimes the address was correct but the magazine was not delivered. For each issue returned it has cost us 58¢.

Canada Post has recently reviewed and made changes to the Return of Undeliverable Publications Mail feature. As of April 1, 1997, publishers will no longer be notified of the reason for a publication being undelivered.

Before, there were many prices charged for Undeliverable Publications Mail. Now Canada Post has simplified this by using a single price of 60 cents per returned address.

Please make sure your mailing address is complete. If you are moving, please notify us at least six weeks before and include a label from your copy of Glad Tidings.

This is the time of year when we need to update our list of Glad Tidings Secretaries. If your group has elected a new Glad Tidings secretary, let us know by the beginning of July so that we can send our summer mailing to the proper source. Please include the name of the congregation and group number when corresponding.

Katherine Allen,
Circulation Manager

IN REMEMBRANCE

Lila Florence Wright,
Alberton, Ont.

Mrs. Warren (Bessie) Munro,
(100 yrs. old)
Guthrie, Alvinston, Ont.

Mrs. Agnes Youngblut,
Knox, Belgrave, Ont.

Mrs. Fanny McLaren,
Mrs. Jean Thomson,
Knox-Zion, Carberry, Man.

Edith Percival,
Alice Purcell,
St. Andrew's, Cobden, Ont.

Mrs. Bessie Ross,
Knox, Crieff, Ont.

Mrs. Donald (Elva) Murray,
Queda Rummerfield,
St. John's, Cresswell, Ont.

Mrs. Ivy Allan,
Mrs. Mildred Murray,
Knox, Dundas, Ont.

Mrs. Ethel M. MacKinnon,
Kenyon, Dunvegan, Ont.

Mrs. Lillias Gibbins,
St. Paul's, Englehart, Ont.

Mrs. Betty Chatburn,
St. Andrew's, Fergus, Ont.

Mrs. Margaret Luella Waters,
St. Andrew's, Gordonville, Ont.

Mrs. Wanda Kerr,
Chalmers, Hamilton, Ont.

Mrs. Betty McCorquodale,
Mrs. Elsie McCutcheon,
Mrs. Mary McKinlay,
Mrs. Doris Shipton,
St. Columba, Hamilton, Ont.

Mrs. Ethel Aldridge,
St. Enoch's, Hamilton, Ont.

Mrs. Hazel Bundy,
Knox, Milton, Ont.

Mrs. Evelyn Brenton,
First, North Pelham, Ont.

Marcia Scott,
Trinity, York Mills, North York,
Ont.

Mrs. Isobel Saunders,
Erskine, Ottawa, Ont.

Mrs. Jessie Dagg,
Mrs. Mabel Graham,
St. Giles, Ottawa, Ont.

Mrs. Nora P. Rosborough,
Westminster, Ottawa, Ont.

Mrs. Stella Ross,
Paris, Ont.

Mrs. Verna Porteous,
St. Paul's, Port Hope, Ont.

Emma Fisher,
Audrey Holland,
Edna Kerry,
St. John's, Port Perry, Ont.

Miss E. Pearen,
Rockwood, Ont.

Mrs. Annie Olson,
Memorial, Rocky Mountain
House, Alta.

Iva Thomson,
St. Andrew's, Scarborough, Ont.

Mrs. Angela MacKay,
Mrs. Elsie Messer,
St. Andrew's, Stratford, Ont.

Mrs. Mabel Down,
Knox, Stratford, Ont.

Mrs. Edward (Barbara) Buie,
Zion, Sunnidale Corners, Ont.

Miss Jeanice MacLaren,
Glenview, Toronto, Ont.

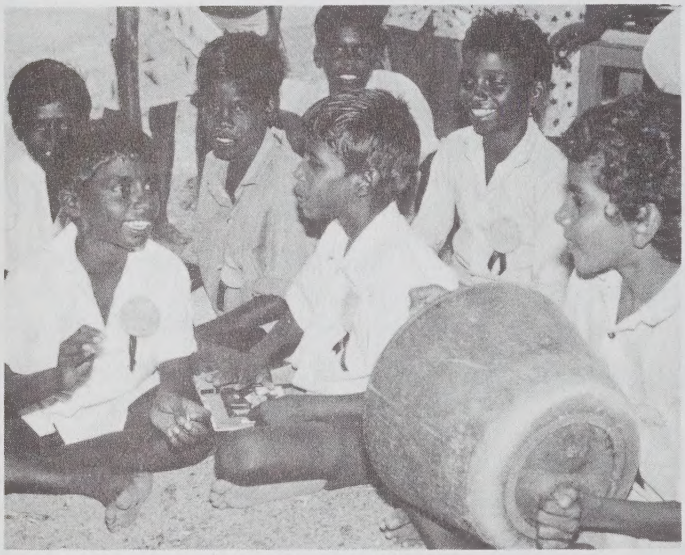
Hazel Irene Piper,
St. Andrew's, Tweed, Ont.

Mrs. W. (Dorothy) Carberry,
St. Andrew's, Windsor, Ont.

Reminder: When sending in a name for the *In Remembrance* column, please give the name of the Church and how you would like the name listed i.e. Mrs., Miss, etc. We usually like to have the person's first name. It is also helpful to send in the name directly to the *Glad Tidings* office as soon as possible after the person's passing. This prevents the notice from being too outdated. Notices for "In Remembrance" are the responsibility of the Local Group Secretary.

Presbyterian World Service & Development

Working for relief, development and education.



"Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me." Mark 9:37

It is important for children everywhere to go to school, eat healthy meals and play with friends. PWS&D's partner, *Roofs for the Roofless* in Chennai, India, runs a summer camp for village children. Here some of the children are keeping time to the music on a muruthangam (local drum).

PWS&D depends on your donations as it receives no funds from *Presbyterians Sharing*...With matching grants from the Canadian International Development Agency of 3:1 for development programs and 4:1 for emergency relief, your donation goes a long way. For more information contact:

PWS&D, 50 Wynford Drive,. North York, Ontario. M3C 1J7
phone (416) 441-1111. fax (416) 441-2825 email: pwsd@presbyterian.ca

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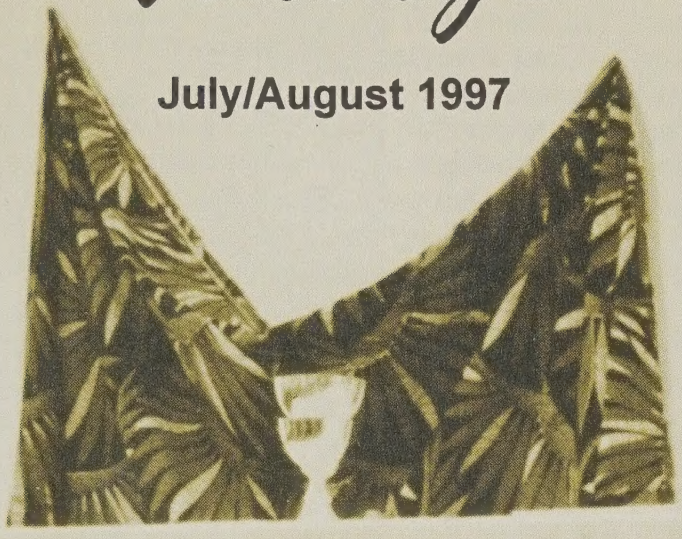
Glad Tidings

July/August 1997



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Reweaving the Dream

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Glad Tidings

July/Aug. 1997 Volume 72 No.4

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

Published six times a year by the Women's Missionary Society, W D. of the Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario M3C 1J7. Tel. 1 (416) 441-1111. Fax 1 (416) 441-2825. Publications mail registration number 0606. ISSN: 00170720.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate for 1997 $10.00 including G.S.T. per year. Single copies $1.70. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Please make all money orders and cheques payable at par to Glad Tidings.

GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Council photos were taken by Katherine Allen, Charlotte Brown, Amy Chwojka, Margaret Greig and June Stevenson.

Reweaving the Dream...

I left our Annual Council Meeting in May feeling I wanted to go home and sew up a storm.

Perhaps it was the array of tapestries and fabrics around the room: a partially finished quilt, a child's afghan, cloth from India, Guatemala and Nigeria.

Perhaps it was the memories they invoked: of a mother's busy hands, of childhood, of women meeting and sewing, of friends and partners around the world.

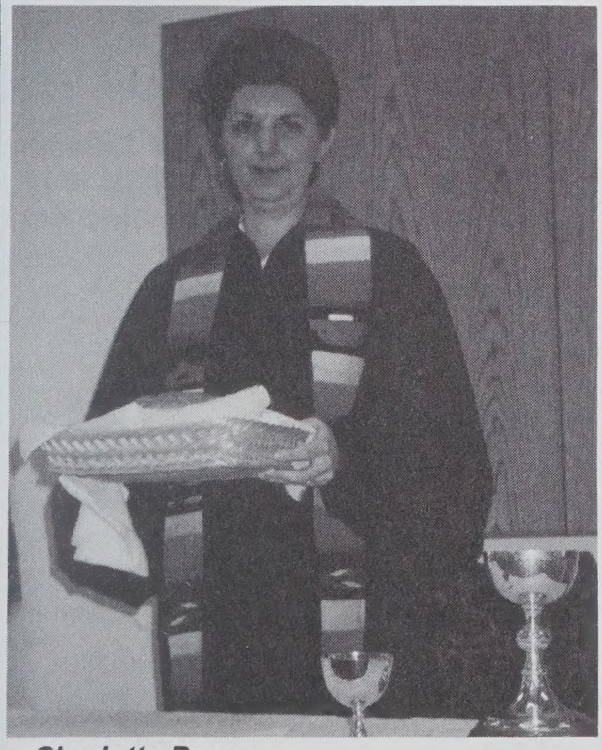
Or maybe it was the participants, the men and women who came together from across the country, from the national office, and from the mission field, who shared the fabric of their dreams for the work of the WMS and the Church.

And just maybe it was the way everyone worked to reweave their hopes into a fabric of new possibilities.

There's a saying about how certain weavers deliberately place a "mistake" in their work to illustrate that only God is perfect. Mistakes were acknowledged, as well as work unfinished, and goals that were not met. Changes were acknowledged, as well, in ways that left me with mixed feelings.

Perhaps it was the sad experience of saying farewell to Dorothy Ruddell as she prepares to leave the Book Room in August, and of struggling with the future of the WMS work in that area. Will we continue as we have, will we cut back on our work, or will we accept the request to manage the work of the Resource Distribution Centre as well?

Or maybe it was bidding goodbye to retiring members of Council Executive who have served so faithfully and well. And to Rosemary Doran whose quick Irish wit is matched only by her skill at keeping the business on track.



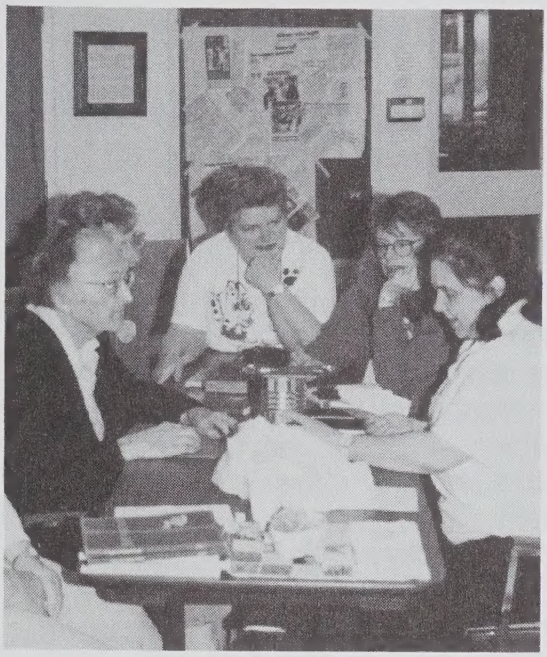
- Charlotte Brown

Or just maybe it was welcoming new members with their gifts and their willingness to be involved in the work of the Society; or recognizing members and staff who dedicate their efforts to that work daily.

Then there were the worship services and Bible studies so cleverfully threaded throughout the meetings that reminded us of why we are here and whose work it is that we do.

Maybe it was Margaret Greig's skillfulness in weaving the bible study and worship into what is possible for the mission of the WMS. We were challenged to hear what God is calling us to do, and, like Samuel to respond, "Speak, Lord, for your servant is listening."

And just maybe it was Charlotte Brown, who breaking the bread and blessing the cup in the closing communion service, gave us permission to relax and just be. Referring to Jesus' visit with Martha and Mary, she spoke of the challenge of balancing our lives between active engagement with human need and being still.



The story of Martha, the model of the active and busy Christian worker and Mary, the model of the contemplative and reflective Christian follows the story of the Good Samaritan, and Jesus' injunction, "Go and do likewise." Christ also calls us to sit and listen, Charlotte said.

She commented on how it was a gift for her to do her first communion service as an ordained minister with the WMS at Council. It was rather ironic, she added, that she should be the one to bring all the loose threads together. "You are looking at a person who doesn't know one material from the next, who breaks out in a cold sweat at the thought of sewing on a button...."

One of the special gifts for me was the table group I shared in. With the help of a small basket of fabric squares, we spoke of our personal heartaches, and of how we felt God moving in our lives. It was as if each of us came ready to listen, to share, and to work together, reweaving our dreams for the Society and the Church.

Another treat was the hilarity that rocked the room as we participated in an event planned by Carol Mackowski that illustrated new ways of thinking about how we do mission. With unmarked tins, fruit, various, and sometimes unusual kitchen implements, groups determinedly set out to accomplish their assigned tasks - some to discover surprises along the way.

You had to be there to feel the spirit but you didn't have to be there to know that the WMS is alive and well. That there are women, and men who are open to reweaving the fabric of the Society so that something new is created from the old cloth.

I flew in from Winnipeg that morning of May 4 with just time to repack, spend some quality time with my cats, catch my breath, and switch gears from one meeting to the next. My mind was somewhat fragmented. At Council, my spirit was mended, the frayed edges were patched, and I returned home, a whole piece, to begin again. *For mortals it is impossible; but for God all things are possible.* Matthew 19:26.

- The welcoming committee: Margaret McGillivray and Helen Sinclair.

Written in Love
June.

COUNCIL

May 4 - 7, 1997
Crieff Hills Community, Puslinch, Ontario
Theme: Mission Possible

Welcome

Delegates to Council were welcomed by a room decorated with various fabric pieces and a spinning wheel (see above). On each table was a basket of fabric squares and a piece of white flannel. These were to be used in discussion groups during morning worship and Bible study, and later put together as wall hangings, to create the effect of a watercolour. Also in the basket was a styrofoam ball covered with fabric to be used as a 'talking stone' when anyone wanted to speak.

Opening Evening

The opening banquet in MacLean Hall, Crieff was followed by a get acquainted exercise in the Conference Hall. Each person had the name of a Bible figure placed on their back and they had to discover who they were by asking one question of other persons. Some learned something new about people in the Bible as well as being introduced to new friends and old.

- A lot of "nunsense".

Margaret McGillivray, who was in charge of the program brought with her a very unlikely group from Knox, Dundas, who put on a "Sister act". These women entertained with solemnity and frivolity, loosening everyone up with their antics.

Farewell to Dorothy

Special tributes were paid to **Dorothy Ruddell**, who is leaving the Book Room in August, including a game of "Jeopardy" using facts about Dorothy. Dorothy's husband Peter and daughter Mary Ellen, were present, as well as specially invited guests, Wilma Welsh and

- Peter, Dorothy and Mary Ellen Ruddell.

Elizabeth Heath and her husband Douglas, Helen Young of the Book Room Working Group and Book Room staff, Judy Lee.

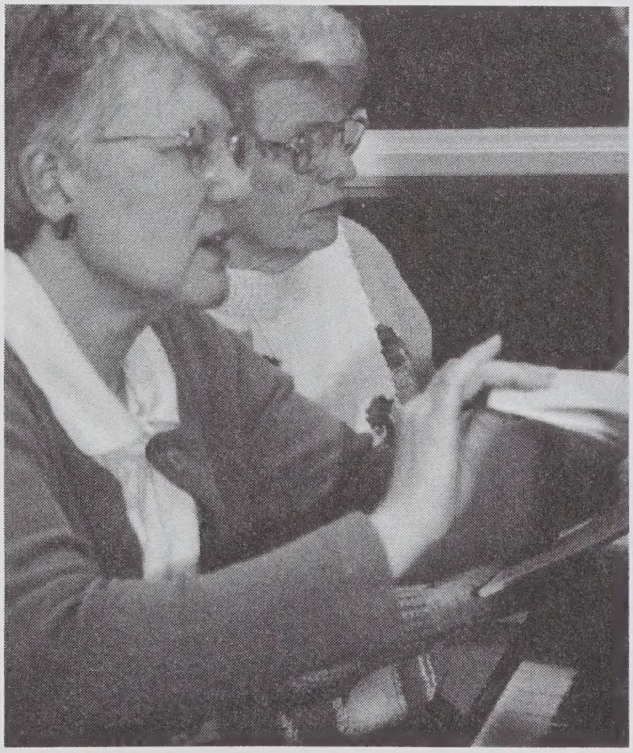
The Book Room Working Group led in the closing worship, using various books as resources to illustrate what mission is. A special cake was enjoyed by all at the reception following.

Worship and Bible Study

Margaret Greig took on this formidable task as she completes her first year as Program Secretary at Church Offices. The fabrics which she, and other staff, had brought, formed the background for the three morning sessions: 1 - How Can We Hear?, 2 - Finding Our Voices, 3 - Reweaving Dreams. Her love for and knowledge of fabric was eclipsed only by her understanding and reflection of scripture.

One of the choruses we sang was from a song "Weave" by Rosemary Crow. The words "weave us together in unity" were so appropriate. See pages 24 to 27 for more complete details.

Music throughout the meeting was led by Lynda Reid, with Lorna Teare at the piano (see below).



Greetings and Introductions

The meeting was constituted by the **President Rosemary Doran**. A letter from former Executive Secretary and Moderator of the 122nd General Assembly, Tam Corbett, was printed in the program. Tam said, "...it was the motto of the Five-Year Plan, 'Stand up. Speak Up, and Be Counted' which persuaded me to let my name be put forward for the office of Moderator. ...It has been a privilege and a humbling task to be a goodwill ambassador across Canada and overseas throughout this past year. I have constantly given thanks to God for the prayerful support I have received from you during these months and all the years preceding them."

Area Resource staff who were present, WMS office staff, and new Synodical presidents were introduced. Mention was made of the marriage on May 17 of Gloria Kennedy, outgoing president of Manitoba and Northwestern Ontario. A collection was taken up to make a donation to the Society in honour of Gloria's marriage.

Special Guests & Presbyterian Church National Staff

Gordon Haynes, Canada Ministries, spoke of the changing scene across Canada, handing out a map of where work is located. Canada Ministries spends around two and a quarter million dollars, most of which goes to grants and salaries.

Pat Rushbrook, on the board of Armagh, Mississauga, Ontario asked us to join her in celebrating sharing with victims of abuse. Giving some background history, she reminded us that Armagh means "in high places." Today Armagh provides safe and affordable second stage housing for abused women and their children. The program gives guidance and support to women in handling legal affairs, parenting, coun-

selling, resume writing, and so on. The offering for the meeting was given to the work at Armagh in the amount of $855.54.

Lorna van Mossel, Council Executive member, recently spent six weeks in Zimbabwe. She gave an account of her experiences which is printed at the end of this report.

Dorcas Gordon and Karen Bach of the Women in Ministry Committee gave a brief update on proposal for the Coordinator for Women's Studies and Lay Education Programming. They need help to determine what the needs are for such a position. Planning began in 1992 to keep the spirit of Ewart alive.

Annemarie Klassen, Education for Mission and Stewardship, Life and Mission Agency, thanked the WMS for their diligence in raising funds and for understanding the importance of mission education. She is responsible for telling the story of *Presbyterians Sharing....* Annemarie spoke of upcoming study materials and other materials being produced. She commented briefly on the mission exposure tour she went on last fall to Taiwan.

Dorothy Henderson
Dorothy's portfolio with the Life and Mission Agency includes the Covenant Community with Children and Youth (CCCY). In 1996 the WMS gave $50,000 towards this position. CCCY is working on such things as inspiring people to become involved with children and youth, a data base of who and where groups are, and newsletters for leaders of children and youth.

Using volunteers from Council, Dorothy shared with us "The Great Feast", a ritual she has been using with young children (right). Using bread and apple juice, she illustrated how young children can be introduced to sharing the elements of communion, as well as sharing their concerns.

Joe Reed, home on deputation from Central America and the Caribbean area, said that the Presbyterian Church has partnerships in nine countries. There is an opening for a missionary to Guyana, with whom we have a long and deep relationship. More recently we have been involved through Presbyterian World Service & Development with children's programs in Haiti.

This year our church signed a partnership agreement with the Reformed Presbyterian Church in Cuba. In Havana, one third to one half of the people have never been in church before. Joe also touched briefly on other work in the area.

"The salvation of our church lies in listening to stories of third world people, "Joe said. "We need to take more time to talk."

Susan Shaffer, recently appointed to Ministry and Church Vocations (MCV), told of the many ways her office serves the Presbyterian Church. While presbyteries choose candidates, MCV provides guidance to individuals in ministry, provides a profile referral service to help

ministers and congregations find each other, gives leadership in vacancies to congregations, develops local expertise in dealing with conflict, and so on.

Mission Study Evening

Dorothy Ruddell, June Stevenson and Margaret Greig introduced the upcoming mission materials. For the first time, a study has been prepared by the Presbyterian Church in Canada, *Loaves and Fishes: A Study of Nutrition and Mission.*

Presbyterian involvement in programs in Canada and abroad are highlighted. One of the table groups assisted in the presentation of a drama, *A Moo-ving Story*. The cow puppet stole the scene! Other sections of this excellent resource were used to demonstrate how this study can be applied locally.

The second study recommended is from Friendship Press, *Living as Christians in a Violent Society*. Portions of the study book for adults and youth, *A Call to Hope,* were used and part of the video, *Christian Faith in a Violent World* was shown. Table groups were invited to create collages of violence and hope using newspaper articles and pictures (see below).

The Learning/Sharing Program, *Loaves and Fishes for Children and Youth,* which will support a grinding mill in Mozambique, was described. For more detailed information on this year's studies see pages 20-21 this issue.

Children and Youth Ministries

Lynda Reid explained that Synodical and Presbyterial children's and youth secretaries have been struggling with their responsibilities. A small task force had been named by Council Executive to look at the above and reported to the February meeting. After discussion, this report was referred back to the task force to incorporate suggestions and concerns from the group and to report back to the October meeting.

Name Change

Druse Bryan reported on the survey form that went out the end of August last year. The percentage of returns is encouraging, she said, but many people wonder why this is necessary. Druse reminded people that this is in response to the Five-Year Plan, and that a recommendation is to be brought to the 1999 Council. We must be sure everyone participates in the process. This does not mean that the name is to be changed, but for people to consider a change more in keeping with the times and that includes everyone in the church.

One Stop Shopping

This topic was introduced by **Ian Morrison** on behalf of the management team at 50 Wynford Drive. Assembly Council has directed the Life and Mission Agency to continue discussions around 'one stop shopping' with the WMS.

A proposal has been made to the WMS to take over the Resource Distribution Centre. There has always been cooperation between the Book Room and the RDC. They share an 800 toll free line.

Dorothy Ruddell was giving some assistance but this was discontinued by the WMS, partly due to the drain on staff time and finances. It was agreed that the WMS will continue to explore the possibilities and that a report will be made to the October Council Executive meeting.

Finances/Estimates

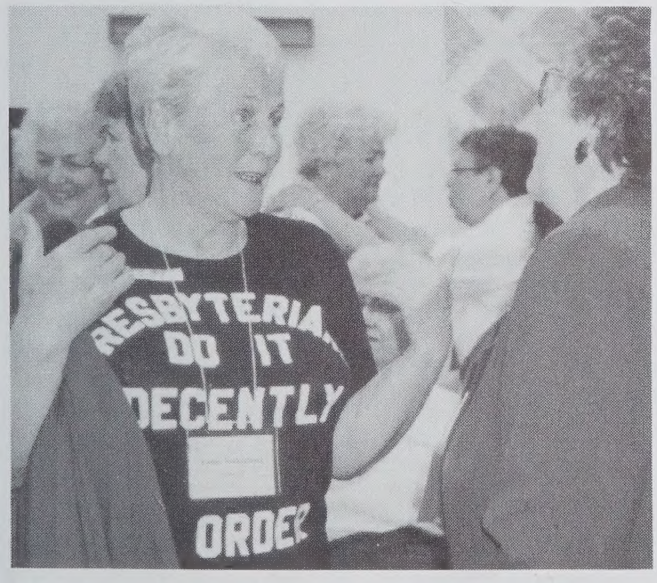
Irene Nesbitt presented the financial statement, explaining some items in greater detail. Synodical givings have been falling at a rate of 3% a year. Thirty percent of money comes in by the end of June, 40% to the end of October and the rest to January 15. Our investment income with Sceptre was about 18%.

In 1996 the WMS invested $75,000 (300 shares at $250 each) in the Ecumenical Development Co-operative Society, an international development bank which receives investment capital from all over the world and uses it to provide small loans to the economically disadvantaged at a reasonable rate.

A motion was carried that the Estimates for 1998 be accepted in the amount of $1,089,550 which includes $150,000 to the Life and Mission Agency.

Inclusive Language Workshop

Margaret Greig introduced a workshop on inclusive language written by Ann Blane and Lois Klempa. She spoke of the need to use language that is inclusive of all people. It was suggested that one copy of the workshop be sent to Synodical and Presbyterial presidents and regional staff when printed.



- Delegate Lottie Sutherland explains just how we go about things!

- Regional staff Lynda Reid and Ray Hodgson "redesigning for mission"!

Healing Fund

Irene Nesbitt reported that at the February Council Executive meeting, it was agreed to contribute a one time donation of $30,000 to the Healing Fund Campaign. The WMS will be naming representatives to this committee which begins its work in September 1997, concluding in March 1999.

Redesigning For Mission

Carol Mackowski led a workshop "Redesigning for Mission", explaining that we need to change to keep up with the times. The old concept of mission is out-of-date. Using cards, she illustrated myths about change such as "I have no control over change; change is usually bad; I like things the way they are; and so on. She then turned these phrases around to be more positive such as "I can control change."

Delegates then participated in an exercise in which each table group received a bag with various items and were given a specific task to perform with the items provided. It was a hilarious event which opened many eyes to new possibilities for doing mission.

Note: copies of this program may be obtained from the Office.

Focus on the Future

Margaret McGillivray spoke of changes in the WMS offices (E-mail, access to Internet), and great ideas sent in from synodicals for changes. She reported in detail on the Five-Year Plan which is moving along well. A full report will be published in Glad Tidings in the near future.

Resolutions

- That the words "Christian women" be changed to "Christians" and the (W.D.) be deleted from the WMS purpose.

- That we continue to include the field reports of Life & Mission Agency in the WMS Annual Report and in addition, prepare separate copies of the field reports, beginning in 1998. (This will make them more user friendly to the wider church.)

- A notice of motion was given to change the Constitution in line with Revenue Canada's requirement that the Constitution of the Society must state that we are a not-for-profit Society if we wish a charitable number. Information will be sent to all Synodicals and discussed at Council 1998.

- That the WMS recommend to General Assembly in the supplementary report that one additional voting member be named to the Life and Mission Agency. (This was later approved by the Assembly.)

Retiring Council Executive

Esther Powell paid tribute to each retiring member, mentioning the special talents they brought, and presented each with a gift. Retiring members are Audrey Nettleton, Carol Mackowski, Margaret McGillivray, Margaret MacDonald, Helen Sinclair, Helen Young and Lorna van Mossel.

Elections

Helen Sinclair presented the report of the nominating Committee and also conducted the commissioning of officers, delegates and staff. See back page this issue for the officers and executive members.

- Carol Mackowski bidding out-going president Rosemary Dorann well (left) and incoming president Esther Powell being "pinned" by Lorna Teare.

Closing Communion

Charlotte Brown conducted the closing service of worship and communion. (See pages 3-4 for further comments.)

- Retiring Council Executive members, left to right: Margaret McGillivray, Audrey Nettleton, Helen Sinclair, Margaret MacDonald, Helen Young and Carol Mackowski.

- A lot of fun was had by all!

- Lorna (right) with Evelyn Shamuyarira, administrator of Melfort Farm, partly funded by PWS&D.

An Account of Lorna van Mossel's Recent Trip to Zimbabwe, Southern Africa As Given at Council '97

Lorna expressed her gratitude to Rick Fee of PWS&D for sending several e-mails that opened up doors for her; and to Mrs. Voy Youngleson particularly, for her great driving arrangements.

She saw several projects supported by PWS&D and some supported by Paterson Memorial Presbyterian Church, Sarnia where Tom Rodgers is minister:

1) Teacher Training Project in Mbare, Harare. Here teachers of pre-school children are trained. There is a great demand for this work. Teachers make all the toys that the children use i.e. dolls, blocks, books.

There is a day care program connected to the project and on the property. Teachers are taught to be sensitive to gender issues and to encourage the value of education for the girls as well as the boys.

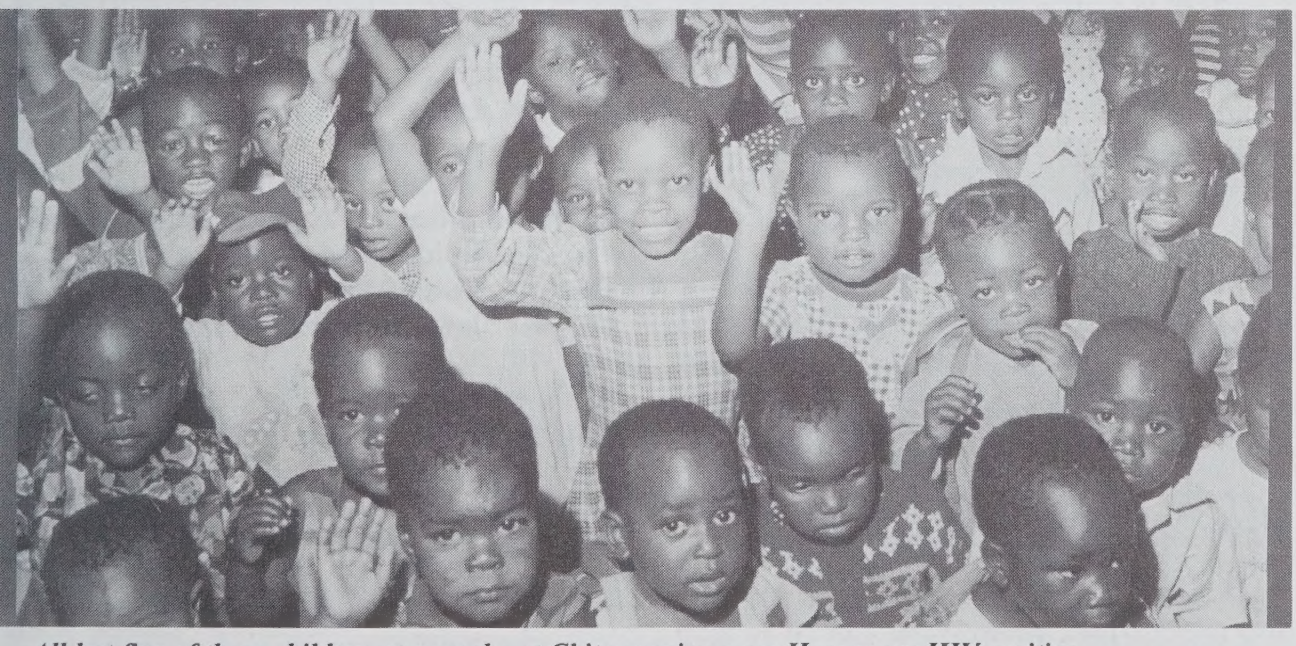
This project is working towards being self-sufficient but this is very difficult.

2) The two projects at the Kawadzana Community where Rev. Jonah Masoka is minister are now self-sufficient–welding and batiking.

There is an active Christian Aid Committee in the Presbytery and the above projects are overseen by them.

They also oversee a day care program for street children at City Presbyterian Church, Harare–35 children come in from the street (grades pre-school to grade 6), put on clean clothes–do school work–have a substantial lunch and return to the street at the end of the day. Most of the teachers are volunteers.

Christian Aid also is involved with another Christian agency in running Melfort Farm a short distance out of



- All but five of these children at a creche at Chitungquiza, near Harare are HIV positive.

- Group from SAT with Canadian High Commissioner, Ann Charles, in cemetery. All these fresh graves are those of young AIDS victims.

Harare–where 85 former street children live permanently. The children are there voluntarily–only five have returned to the streets. There is a director and two paid staff–all the rest are volunteers. Very impressive work!!

More and more children are living on the streets in African cities–many are orphans because of the AIDS problem.

A new phenomenon with street families is that AIDS is increasing. It is now a hetero-sexual epidemic. 40% of the world's HIV cases are in sub-Sahara region. 50% of the population of Zimbabwe are under 18 years and are very vulnerable.

There is a 30% chance of transmitting HIV from mothers to babies, 10% of this–through breast milk. 30% of adults are HIV positive. 500 people die each month from AIDS in Zimbabwe.

Poverty is a large contributing factor to the AIDS problem, i.e. homelessness and poor nutrition. This is true also in Canada.

Money sent through PWS&D really gets where it is sent and is doing wonderful things.

What can we do? Become knowledgeable about similar problems at home; do not be judgmental; and continue or start supporting PWS&D.

- Photos courtesy of Lorna van Mossel.

- This woman with AIDS, stands with her four children in front of the shack where they live in Mbare, Harare.

Mission

To walk in the steps of those who are weak;
To be the voice of those who can't speak;
To be their eyes, if they cannot see;
Oh Lord, we know this is what we should be.

To ease the hurt of those in pain;
To bring the lost back home again;
To feed the hungry, as You did, Lord,
And provide the clothes they can't afford.

To be companion to those alone;
To always speak in comforting tone;
If only we could be all of these,
We know that our good Lord we would please.

Dot McGill

Study Theme 1997-98: Nutrition and Mission

Our Daily Bread Linked to Caring for the Earth

by Maria Stam

Every time we pray "Give us today our daily bread" we acknowledge our dependency on God, and His creation, the earth. Easy access to an abundance of food in our country does not always encourage us to reflect on the meaning of this petition.

Walking through a supermarket convinces us that we do not need to worry about where our bread for tomorrow will come from. If one area in the country experiences a shortage of certain foods due to climatic fluctuations, supply will come from other regions of the continent.

This assured availability of food has made us less appreciative of our daily bread. When people suffer because of recession and increased unemployment, we are able to establish foodbanks and soup kitchens.

Famines in Ethiopia, Somalia, and the Sudan in the last decade filled us with compassion and provoked an outpouring of help to the stricken countries. For a short while the terrible tragedies led us to appreciate our own plentiful food supply. But with the disappearance of starving children from television screens, it quickly vanished from our minds. The reason for not acknowledging enough our privileged position lies in the marketing and distributing of food.

Thirty to forty years ago when independent bakers, butchers, vegetable growers and vendors were more and more replaced by grocery chains and supermarkets, we consumers lost touch with the source. Plastic wrapped products do not relate us to the labour of farmers, or the skills and work of bakers and butchers.

Modern society prefers efficient, fast methods to mass-produce food. Preservatives and plastic wrappings guarantee freshness. Within a few minutes we can satisfy our hunger pangs with convenience food, heated up in a microwave oven or through a meal at a fast-food outlet.

Our daily bread has become a product of industry with little relation to nature. It is treated as a commodity and as such manipulated on the world market for profit's sake, while it should be an essential part of the common good and be accessible to all people.

Food does not only maintain our physical strength, it also contributes to our social and mental well-being. Families, whose members enjoy and value the togetherness at mealtime, are more stable. In our hurried world, gatherings around the dinner table have become less common.

Previous generations considered the family dinner the high point of the day and a welcome opportunity to exchange their experiences with each other.

In modern society family life has become more stressful. An increased participation in communal activities beyond working and school hours has made everyday life more restless. Observations in my own circle confirm this statement as I see young families constantly on the move due to their children's involvement in sports events, the arts or other activities. These engagements often take priority and permit less time for a common meal.

Sharing meals brings the family closer together. It creates a feeling of belonging, fosters fellowship, and encourages a sense of gratitude. Meal sharing was an important part of Christ's ministry as the bible tells us in *The Wedding at Cana* (John 2:1-

10) or in *Eating with Sinners* (Mark 2:15-17).

In the two stories of the loaves and fishes (Mark 6:30-44 and Mark 8:1-10) Jesus performed miracles in order to feed the hungry people who had gathered around Him. The most significant meal was the Last Supper he shared with his disciples (Luke 22:14-20).

Food has the capacity to draw the whole community together. At harvest time local festivals unite people in celebrating the generosity of the earth. However, it is not enough to recognize God's gifts only once a year. A new appreciation and gratitude has to be expressed in our day-to-day rituals of preparing and eating our meals.

When years ago, bread was still baked in local bakeries and was not wrapped in plastic, it was custom in my family to mark each new loaf before slicing with a cross as a thank you to God.

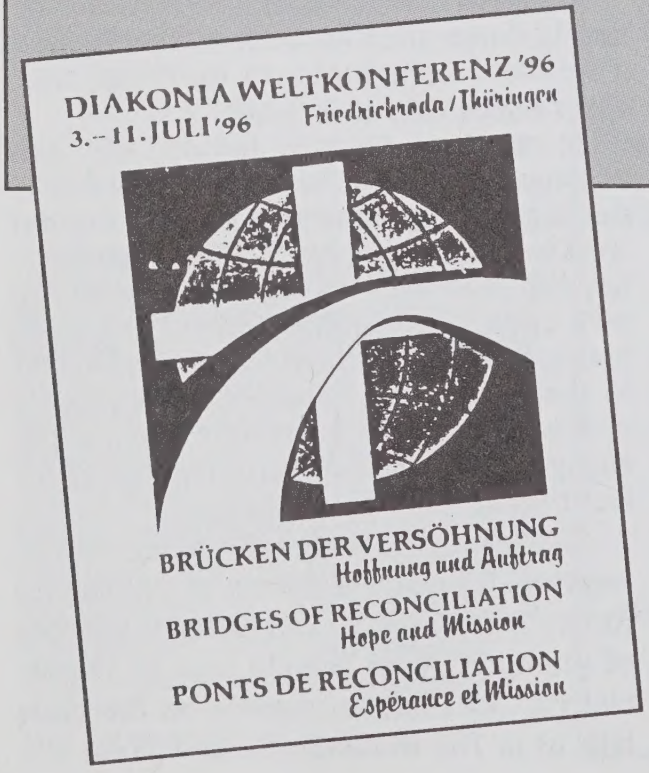
Lampstand

Scatter salt
and flavour
the world
with Light.

Joanna M. Weston

The loss of respect for our daily bread has led to abuse of the earth resulting in overfishing along our coasts and soil degradation because of the extreme use of fertilizers and pesticides. If we cherish our daily bread as a gift from God, we are less inclined to waste food and we become more receptive to the idea of giving back to the earth what we have taken from her through composting and a more careful treating of the soil.

A greater appreciation of our abundance of food can bring about a better understanding for the poorer countries and may arouse our social consciousness to question the fact that we in the western hemisphere are using the greatest percentage of the world's resources. Our fortunate position on this planet obliges us not to take our daily bread for granted. It is an illusion to think that we can control the earth with science and technology, while we are connected forever with the power of nature.



Diakonia Weltkonferenz
Bridges of Reconciliation

by Margaret Near

What is it like to be a part of a community of deaconesses? This was my question as I planned to attend the conference of the World Federation of Diaconal Associations and Diaconal Communities in Friedrichroda, Germany in July 1996.

I planned well, and before the conference was able to visit the Neimutthaus (Motherhouse) of the Zehlendorfer Verband (Order) in Berlin very briefly.

At the conference, there were deaconesses, chaplains from 54 countries. The majority were distinguished by their habits. Some lived in communities, others lived where they worked. Some were married.

-Left to right: Lynda Reid, Ann Blane, Joanne Walker, Sr. Anastasia, (Holy Spirit Centre, Hamilton), Margaret Near, Charlotte Farris and Agnes Hislop.

The theme of the conference was "Bridges of Reconciliation—Hope and Mission" and focused on 50 years of Diakonia. The first conference was held in Utrecht, The Netherlands in 1946 in the aftermath of World War II. The German deaconesses were not invited. There had been too much suffering.

But by 1949, the German and English were in. "Bridges of reconciliation grow when you are quiet before God", was how one deaconess reported it. All sessions had German-English simultaneous translation. Bible studies, lectures, small group discussions focused on the theme, and the changing role of diaconal ministry.

Since the conference was in "Luther land", we were able to visit a number of historic churches and sites in Schmalkalden and Eisenach.

And it was to Eisenach that I returned to truly experience the life of the diaconal community of the Kaiserwerther Verband. I developed phlebitis on the last day of the conference and for three weeks I was a patient in the Christian Hospital (a union of the Catholic and Lutheran Deaconess hospitals), and was ministered to by the sisters of the Eisenach motherhouse. The sister most fluent in English visited daily. She, and other sisters, brought flowers from their garden and treats.

About four times a week I listened as they sang over the intercom at the time of evening prayers. They came to my door and sang. The music was new, the words unknown, but we were united in common praise. One of the sisters accompanied the hospital chaplain as he brought communion one Saturday evening.

Then, for six days, I lived with the sisters in the motherhouse. It was a wonderful experience! The sisters who were able, had their special tasks: visiting in the Nursing Home, looking after the gardens, singing nightly, helping those sisters in need. But undergirding their life was daily worship at 7:30 a.m., 12:15 p.m. and 6:30 p.m.

But I found that the German Deaconesses and ourselves share a common problem. We are mostly retired and there are few who are young. They are much more institutionalized, with property and social service institutions. So together we pondered the question, "What is God's will for diaconal ministry?"

- Japanese sisters at presentation by Asia-Pacific Region.

The Renovation

by Gwyneth Bell

Unless the Lord builds the house, its builders labor in vain. **Psalm 127: 1(a)**

There was no doubt about it. The small bungalow was most attractive. A winding path led past well-tended flower beds to a charming old-fashioned porch. Inside, the pine wood floors of the entrance and hallway were warm and welcoming. The walls were freshly painted, and the kitchen had a sunshine ceiling. A large covered deck at the back opened onto a shady garden.

Bob and I fell in love with the place and impulsively bought it. Impulsively was the operative word. We did not pray about this important decision, nor take time to consider it. We allowed ourselves to be persuaded by the realtor. Later, I complained to God that he had not guided us.

Soon after moving in, we started noticing "deficiencies". The back door didn't fit, the eavestroughs leaked, and the electrical and plumbing systems needed work. I narrowly escaped being electrocuted while doing the laundry; the washer and dryer were incorrectly connected to the main electric panel.

Just before our first guests arrived, the sewer backed up in the basement. The stench was overwhelming and our guests left very quickly. "Tree roots in the sewer line," we were told. And so it continued.

We decided to have a house inspector/renovator examine the place and asked one who was highly recommended. He was an older man who clearly knew his business. He crawled around the attic, shining his flashlight into dark corners. He tapped on walls, peered down heat registers and looked for things we didn't even know existed. He spent a long time in the basement. Finally, we all sat down together. He looked solemn.

"The good news is the foundation looks O.K. and the basement walls are sound." He cleared his throat. "But a great deal of work needs to be done. The basement should be gutted, the electrical wiring replaced and the plumbing corrected. The lower steps have rotted and the pine wood floors are only held together by varnish. That wood was only meant for walls." I refilled our coffee cups.

"What about more light at the back?" I asked.

"Oh, I can easily put a larger window in there, but you'll have to sacrifice those storage cupboards. Of course the roof will need new shingles next year, and you could do with more ventilation and insulation in the attic."

After he left, my husband and I collapsed onto the sofa, dismayed and exhausted.

"What will we do? I don't think I could face another move," I moaned.

"Right, and this is not a good time to sell. We'd have to fix a lot of things anyway. We couldn't sell it like this," Bob replied thoughtfully.

We agreed to pray about it, then talk it over with the renovator. A week later he came over again and was most understanding.

"We can do this one step at a time," he said. "I'll need your co-operation and I won't do a thing before you are ready. It may take a long time, but I will use quality products and it will be done right. One thing that I ask is that you trust me." We did.

One year later we walked through the house and and reviewed all the changes the renovator had made; they were good. Sunlight streamed into the family room.

The fire was burning brightly without smoking, and we knew we had safe wiring.

That evening I was reading Psalm 127 which began "Unless the Lord builds the house, its builders labor in vain." As I thought about my life, I knew it was time for some major renovations. I prayed that God would be the House Inspector and Renovator of my soul. I asked him to renew me, from basement to attic, and I know he will!

-Gwyneth Bell lives in Edmonton, Alberta. She volunteers for the Kidney Foundation of Canada and as a pastoral care visitor. She also teaches English as a Second Language. She is an active member of St. Paul's Anglican Church.

Womb of the Morning

In the womb of the morning
I rise to greet the day,
Communicating with my Lord
In a special kind of way.

While all around is stillness
As the nighttime slips away,
My eyes behold the dawning
Of another gift of day.

It may bring rain, it may bring shine,
Each day is a gift from God,
To use to bring Him glory
As I travel o'er this sod.

My eyes behold the beauty
Of the rising of the sun,
My heart is filled with praise
For the gift of His dear Son.

I draw upon His precious Word
To give me strength each day,
Because I know without Him
I'd falter on the way.

So from the rising of the sun
To the setting of the same,
My heart I'll raise, in wondrous praise
To that name above all Names. JESUS!

G. Winnie Kierstead

Honorary Memberships 1996

A

Anderson, Audrey
Barrie, Ontario

Axford, Dorothy
Lambeth, Ontario

B

Blatch, Catherine
Morrisburg, Ontario

C

Cross, Dorothy
Port Alberni, B.C.

D

Duncan, Eleanor
Maitland, Ontario

E

Ewen, Rita
Kirkfield, Ontario

F

Flemming, Jean,
Port Colborne, Ontario.

Fraser, Elizabeth
Vankleek Hill, Ontario

G

Greer, Marianne
Glammis, Ontario

Greig, Margaret
Toronto, Ontario

J

Johnston, Mary
Waterloo, Ontario

K

Koolwine, Alberta
"Babs"
Morewood, Alberta

L

Lamb, Dorothy
Wallacetown, Ontario

M

Macleod, Alice
Vankleek Hill, Ontario

Mc

McCullough, Margaret
London, Ontario

McKinnon, Christena
Vankleek Hill, Ontario

McLean, Minnie
Kirkfield, Ontario

O

Osborne, Olive
Kirkfield, Ontario

P

Prichard, Ethel
Oakville, Ontario

R

Roopnarine, Kala
Etobicoke, Ontario

S

Sass, W. F. (Mrs.)
Niagara-on-the-Lake,
Ontario

Simpson, Jean
Port Colborne, Ontario

Smith, Helen (Rev.)
Thornhill, Ontario

Smyth, Ruth
Victoria, B.C.

W

Walker, Evelyn
Winchester, Ontario

Ward, Verna
Hanover, Ontario

Warren, Mary
Dundas, Ontario

Woffenden, Mary
Kirkfield, Ontario

Wylds, June
Lucknow, Ontario

Certificate of Recognition 1996

Ian Hancock
Alexandra Elton
Edmonton, Alberta

Alaina Stewart
Becky Courtis Cook
Jamie Courtis Cook
Sarnia, Ontario

Stacey Ker
Katie Cox
Belleville, Ontario

Kaci Scrimshaw
Stirling, Ontario

Laura Smith
Thornhill, Ontario

David Ramjattan
Concord, Ontario

Gwynneth Haynes
Uxbridge, Ontario

Leanne Jones
Cobourg, Ontario

"I"-Witness

A couple of things have reminded me today of my youngest brother, Murray. The first was a birth announcement in the paper:

Born October 31, 1996, a son to Mary Prentice. Grandson of Alma and Carl Prentice; First great-grandson to Eva and Robert Prentice. A beautiful boy, 21 inches long and 8 pounds, 2 ounces in weight. Lovingly welcomed.*

This is not the first time I've read a birth notice put in by a single parent. I am not shocked any more. I would have been at one time, but who am I to judge? My brother Murray was born to a single mom. He was called a bastard often, and to his face.

The second reminder was a letter I received from the U.S. Department of Justice, Federal Bureau of Prisons. It concerns Murray. To wit: the above individual has requested that you be approved for visitation privileges etc. etc. I was asked to furnish information that will *clear/not clear* me for this privilege.

I am reminded of a happy, handsome little boy whom I loved. He was spoiled. He was the youngest. He was so personable. When he brought things home, they were presents. They were given to him. He found them. My mother believed him. He was arrested. It went on from there.

Our hearts were broken. How could this be happening? Incarceration didn't help. Maybe it made Murray worse. I am not excusing him. We all have choices. Was he angry at the world? Was he fighting back?

I don't know, but I do know this: *Children are innocent victims; and children are gifts of God.*

How good it is today to read "Lovingly welcomed" for a new life, whatever the circumstance. Let us love one another.

Marjorie

*not the real name.

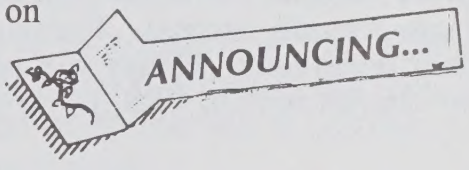
"I"-Witness

Be an *"I"*-witness of Christ acting in your life. Share with us a biblical verse or verses, lines from a hymn, Christian song, poem or other writings which have helped or inspired you during your lifetime. Remembrances of helpful advice or kindnesses of others toward you or your family, might also inspire or comfort others. To share is to care.

Your reward will be seeing your work in print and a token gift.

Send your contribution of up to 500 words to: Editor, Glad Tidings, 50 Wynford Drive, North York, Ontario M3C 1J7. Fax (416) 441-2825. E-mail: jstevens@presbyterian.ca. We look forward to hearing from you.

- Thanks to Ed Mason for the idea for this column.



Life Membership Pin Price Increase

Life Membership Pin $52 (price increase effective July 1, 1997)
Honorary Pin $80
Certificate of Recognition Pin/Charm $33

Order from: Life Membership Department, 50 Wynford Drive, North York, ON M3C 1J7; Tel: (416)-441-1111, ext. 240: 1-800-619-7301 (Order line only)

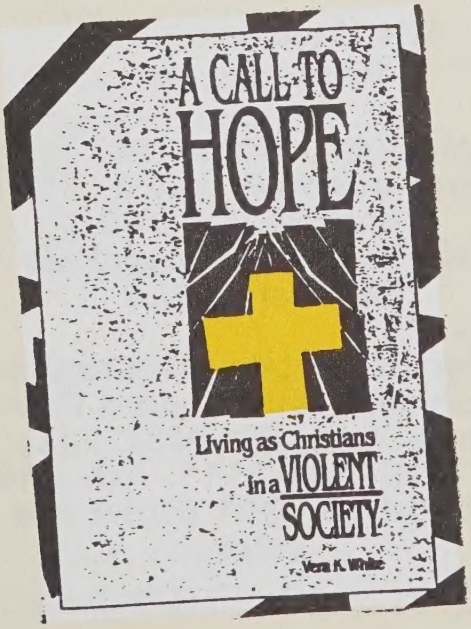
1997-1998 MISSION STUDY RESOURCES

A. LOAVES AND FISHES

Adult & Youth Study
Produced by the Presbyterian Church in Canada, this six-part study introduces new ways of thinking about food. Drawing on rich Biblical insights, the study explores justice issues, what it means to be a neighbour, and even provides recipes. Presbyterian participation in projects in Canada and around the world is highlighted. G3831 $10.00

Children & Youth Study - Learning/Sharing
In six sessions this study provides opportunities for discussion, games, activities and earth-friendly recipes. Participants are urged to practise hospitality and love for their neighbour. Money will be raised for a grinding mill in Mozambique. Useful for church school, VBS, youth groups, camps. C0094 $5.00

B. LIVING AS CHRISTIANS IN A VIOLENT SOCIETY



Adult & Youth Study (includes guide): A Call to Hope
This study helps us to look realistically at the violence in our world, and suggests specific ways in which we can live in hope and love. It offers specific steps toward confronting and overcoming violence, and building a support community. G3832 $10.50

Video: Christian Faith in a Violent World
An exploration of how Christians are called to respond to the violence in our world, in order to bring hope to others. The video focuses on three

examples of faithful Christians who are working to effect positive change. G3833 $35.00

Children's Magazine: A Call to Hope
Using a variety of stories and activities, this study helps children explore violence, their own feelings about violence, and a variety of skills for resolving conflict and making peace. C0095 $4.50

Teacher's Guide to Children's Magazine
This study contains six sessions, each dealing with different kinds of violence and how children can resolve conflicts. Contains a variety of approaches and activities. C0096 $7.00

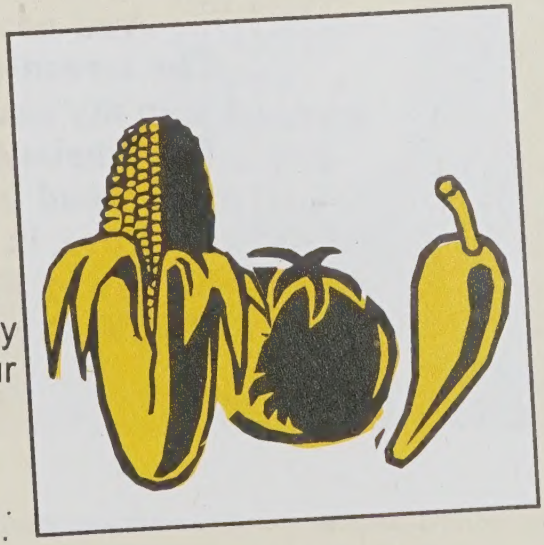
**** Please do not send payment with this order. An invoice, including shipping & handling and applicable tax, will be sent.***

Order From:	**(416) 441-1111, Exts 239 & 240**
The WMS Book Room,	**Fax (416) 441-2825**
50 Wynford Drive	**ORDER LINE ONLY 1-800-619-7301**
North York, ON M3C 1J7	**Email: bookroom@presbyterian.ca**

1998 PRESBYTERIAN CALENDAR:

The 1998 calendar is about food. Why? Christians have known from the beginning that sharing food together, and feeding hungry people, is part of our ministry and mission. Since one of the 1997-98 mission study themes is *Loaves and Fishes,* this calendar can supplement your group study.

Christians know, too, that eating is more than simple survival. When we eat, what we eat, where and with whom, all say something about who we are. And whose we are. Food, and how we use it, reflects our love of the one who created us, and our concern and love for our neighbours, near and far away.



You will be nourished as you journey through the months of this calendar, by the beauty of God's creation, in particular those things that strength our bodies. And may you be encouraged on your journey through life by the richness of God's word, through which our hearts and souls are fed.

Order from the Resource Distribution Centre, 50 Wynford Drive, North York, ON M3C 1J7. Toll free order line 1-800-619-7301.

For the Record

I had a dream last night:
I stood before God's throne,
And on a great wide TV screen
My whole life there was shown.
My name was in plain view.
To ALL, God made me known.
I saw before my very eyes
The wicked seeds I'd sown.

I hung my head in shame.
I didn't like this show.
I saw there all the hidden things
I thought folks didn't know:
The private, secret thoughts,
Deceits from long ago,
The mean and selfish things I'd done.
The list began to grow.

But then the picture changed.
And on the TV screen
I saw Christ walking toward the throne:
He'd come to intervene.
When God called out my name
I saw Christ step between.
I heard Him say, "I've paid the price."
He'd wiped my record clean.

And now another scene:
The screen was filled with light.
Again my name was written there.
But Christ had set things right.
I stood before the throne,
Pure, in a robe of white.
A lasting memory will remain
Of the dream I had last night.

Helen Dowd

Persons of Rome Mentioned by Paul in Romans 16

A Puzzle

by Jim Phillips

A T A T E S S C F S S
S R D A Q U I L A U U
Y Y I B W C V H G I T
N P U S B I A O S C E
C H A U T N L C U U N
R O N S R O G J I L E
I S E S L R B X A R A
T A A I Y D I U G P P
U T H C C N K J L M E
S P P R Q A A I N U J
P D Y A Q U A R T U S
E A R N A I D O R E H
R E T A P I S O S R T
A P E R S I S U F U R
M Z P H O L Y M P A S
P K G U R B A N U S U
L T E R T I U S L H C
I S Y H C A T S J E R
A M A R Y S U T A R E
U A F A I L U J O E O
S N P H L E G O N S M

AMPLIATUS
ANDRONICUS
APELLES
AQUILA
ARISTOBULUS
ASYNCRITUS
EPAENETUS
ERATUS
GAIUS
HERMES
HERODIAN
JASON
JULIA
JUNIA
LUCIUS
MARY
NARCISSUS
NERCUS
OLYMPAS
PATROBUS
PERSIS
PHILOLOGUS
PHLEGON
QUARTUS
RUFUS
SOSIPATER
STACHYS
TERTIUS
TRYPHAENA
TRYPHOSA
URBANUS

MISSION POSSIBLE
How Can We Hear?

Following is the combined bible study and worship presented at Council on Monday May 5 by Margaret Greig. It may be used for group or individual reflection.

Each table contained a basket of 2" fabric squares and a piece of white flannel, about 12" x 18".

The studies used on the Tuesday and Wednesday can be obtained, if desired from the WMS Office.

Sing: Called as Partners (#68 *Singing Faith*, Jane Parker Huber)

We Are God's People (*Book of Praise* 1997)

Gathering: Take a square of cloth from the basket. Tell your table group something about yourself; your name, where you grew up and one early childhood memory. As each person finishes, place the square of cloth on the white flannel.

Call to Worship

L God has called us to this place.
R We have come Lord. What do you ask of us?
L God has called us to this place.
R We are here. Open our ears to hear your call.

Prayer (together): Loving God, we have come here today, not knowing just exactly what you have called us to do. There is an agenda before us with words and more words. And so we seek your guidance as we worship, as we study, as we listen to the stories of your people, and as we debate and decide the issues of your kingdom. Amen

Scripture: I Samuel 3:1-4:1a

Samuel's Call: How Can We Hear?

Reflection on Scripture (If used by a group, could be divided up and read by several persons.)

What did you say? Who me? What did you ask me to do?

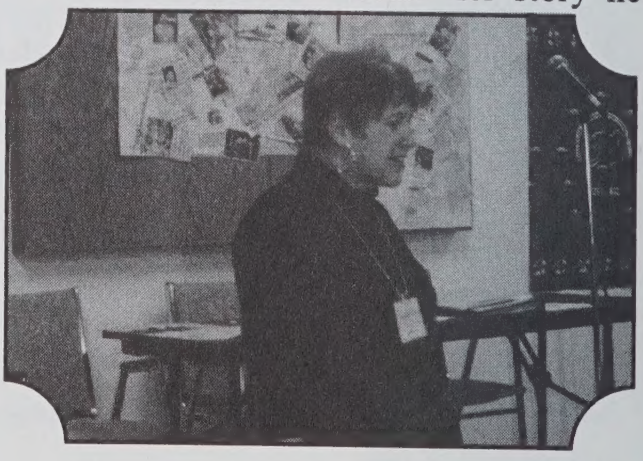
How many times have you said or thought something like that? I keep getting asked to do things that are beyond my wildest dreams. All my life people have said, "You can do that." How do they know these things when I don't?

I suspect that this was Samuel's story too.

We all know a little about Samuel. We are touched that his birth was a 'gift' to Hannah. She had tried many times to have a baby, but time and time again she could not conceive while her husband's other wife had borne many babies. Hannah only wanted one. Each year the family went on the pilgrimage to Shiloh to sacrifice for and to celebrate the Ark of the Covenant that rested at Shiloh.

One year Hannah is singled out for special attention. She cannot eat all her meal so she goes to 'pour out her heart before the Lord' at the entrance of the Temple. She makes a vow, "O Lord of hosts, if only you will look on the misery of your servant, and remember me and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite (one who is consecrated) until the day of his death."(1:11)

Eli, the old Temple priest, sees her excitement and thinks that she may be drunk. But when he hears her story he



responds, "Go in peace; the God of Israel grant the petition you have made to him." (1:17) Eli believes her.

Hannah does have a son. She raises him until he is weaned. (It was common to nurse a child until they were two or three years old.) Although she had made the promise to God that she would present him to the Temple, it is hard to imagine how she could give up that child. What would be a more difficult sacrifice?

Hannah and everyone else would expect Samuel to learn the routines of the Temple, to serve an aprenticeship that would form the basis of the rest of his life.

But something happened. One night Samuel is disturbed in his sleep. A voice calls him, not once, but four times. (You know what it is like when the phone rings and wakens you from a deep sleep. You think, "Is that really the phone? Am I dreaming? What is that noise?")

Samuel assumed that it was Eli calling his name. It took four tries for Samuel to realize that it was not Eli, but God who was calling.

Samuel's response was, "Speak for your servant is listening" (In Hebrew, *ready to hear*). Samuel is awake now! God has his attention, but I am not sure that he was prepared for what God would tell him:

"See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle. On that day I will

fulfill against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them. There I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever." (3: 11-14)

This is not a nice little message. It is not the part of the story that we remember so well. This message changes Samuel's life and those around him forever. It is the pivotal point in his life.

Samuel was given to the priesthood at the Temple, but the priesthood was in bad shape. Eli is a true priest, a servant of God. His sons, Hophnis and Phinelas, are not. They are only concerned about making money, not knowing the Lord.

The old priesthood model was no longer working. Something new was needed. We don't have records of priests being 'called'. Eli and Samuel would not expect 'a call'. Their routines fit the model of that era.

Today we realize that Samuel was a transitional figure between the era of the Judges and the Monarchy. God was saying to him, "The old model no longer works, there need to be some changes (in this case, changes that come with a threat and that cause pain), but I will do this if you hear me."

This must have sounded strange.

What is God going to do? What did all this mean? So Samuel goes to Eli, who clearly confirms that this is God's word. He doesn't fight the message. Even though this message implied major changes, Eli only says, It is the Lord; let him do what seems good to him (3:17).

When we look further on Samuel's life we see that he played out several roles: priest, prophet, judge, seer. Yet, it is difficult to cast him firmly in any of these roles. None of them had been clearly defined in his time.

Remember, he saw the end of the Judges period and opened the door for the Monarchy. Samuel was God's spokesperson in the midst of the people but he spoke from the periphery.

I recently heard the expression, "Things don't happen at the centre, but from the margins." At first, I thought that this was a new idea, but it isn't. There are examples throughout the Bible, and, so throughout history. Samuel is just one example.

If we are called to be in mission and mission is on the periphery, where is the action taking place?

How can we hear God calling?

Can we say, like Eli, It is the Lord: let him do what seems good to him?

What is God calling us to do?

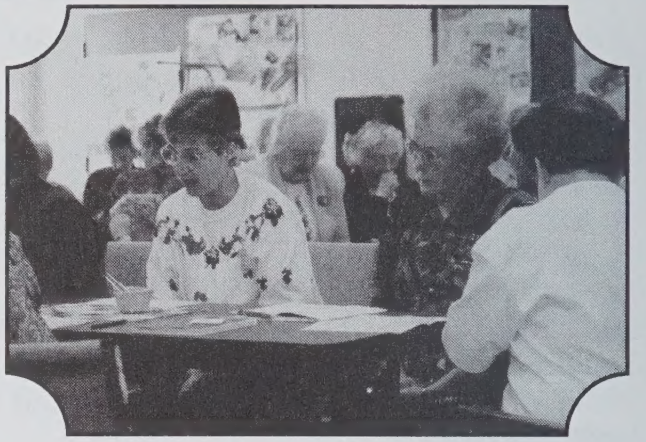
How can we hear that call?

Sing: Teach Me God to Wonder #36
Songs for a Gospel People

Responding:

1. Pass the basket of cloth squares and take one square as a reminder of God's fabric in us. What part of Samuel's story do you identify with? Discuss in your table group. As each person finishes, place the square of cloth on the piece of white flannel.

2. Reread the story of Samuel's call in light of the reflection on scripture, then talk about what you learned that was new or renewed for you in this story.



3. Samuel was God's spokesperson in the midst of the people but was speaking from the periphery.
Where is "in the midst of the people"?
How can we hear God's call *in the midst*?

4. Where is the periphery/margin?
How can we hear God's call on the periphery/margin?

5. What is the WMS being called to do?

CHRISTIAN LITERATURE GRANTS

In 1996, a WMS Christian Literature Grant of $400 was sent to the Chinese Christian Literature Council Ltd. (CCLC).

Publisher Rev. Eric S. Y. So sends greetings and adds:

"CCLC has supported the ministries of China Churches since the 1980's. During the past 14 years with donations from Christians and churches, we have sent hundreds of commentaries and reference books to theological students of seminaries inside mainland China.

"Since the China churches recovered and reopened, the congregations and church members have grown very fast within 16 years (from 1979-1995). There are more than 40,000 churches and meeting points having services every Sunday in mainland China... [only] 2,000 pastors minister to them."

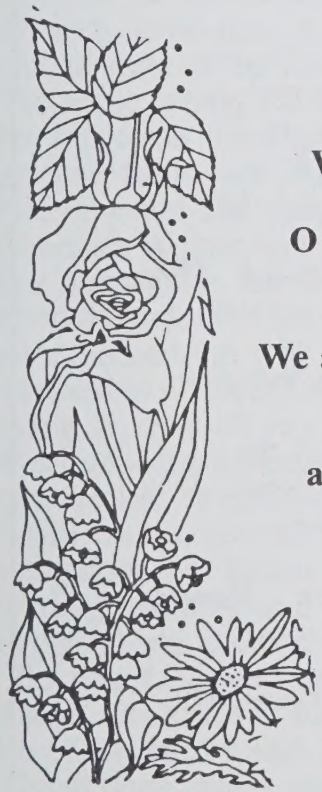
Helen Young
Christian Literature Fund

A Psalm at Crieff

This psalm, written by Margaret Greig, early that morning, was read in unison on the Tuesday morning.

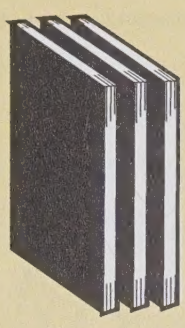
O Lord our God, how great is your name.
We come to you in the morning
full of praise for your kindness.
We are surrounded by the
work of your hands
and the sounds of life in this place.
We awoke to the sounds of songbirds.
Your earth has been refreshed by rain.
We have been renewed by sleep
but also by our study and discussions together.

O Lord our God, you call us by name.
You search us and know us.
You know our strengths and weaknesses.
You know us so well.
We hear your voice in so many ways:
in a child's question,
a friend's care, a stranger's need,
a lover's glance, the enemy's anger,
the memory of a parent's advice,
a chance conversation,
intense prayer.
We hear your voice in so many ways.



O Lord our God, you call us into action
when we study your Word
and hear your call.
We are compelled to look beyond ourselves.
We begin to understand why Jesus
sought out the oppressed,
and why he spoke out on their behalf.

O Lord our God,
we know your name
we hear your call.
Grant us the grace to find
your voice in our voice
as we live and work
in your whole world.



BOOKS

Order from:
The WMS Book Room
50 Wynford Drive
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416-441-1111 Ext. 239/240
E-mail: Bookroom@presbyterian.ca
Hours: Mon-Fri-9:00-4:45

FOR ORDERING ONLY: 1-800-619-7301

Please do not send payment with your order. (An invoice including postage and applicable tax will be sent with your order.) Please include name and location of congregation.

The Adventures of Fergie the Frog a series of books *by Nancy Cocks, illustrated by Michael Leveille, including* **Fergie Hogs the Lily Pad, Fergie Goes Moose Hunting, Fearless Fergie, Fergie Feels Left Out.** Novalis 1996. Each book $4.95 "Little Fergie learns to share, cooperate and overcome life's difficulties in this delightful series of storybooks. Each illustrated story ends with the brief reflections and prayers which are the series' special hallmark. Perfect for bedtime! Ideal for beginning readers."

June Stevenson and Dorothy Ruddell attended the Novalis Book Launch which was held recently at Knox College.

The author was present and read one of her books to a delighted audience of children of all ages (see top p 29). The rapt attention of the children was a very positibe recommendation.

Watch for more colourful Fergie books to come.

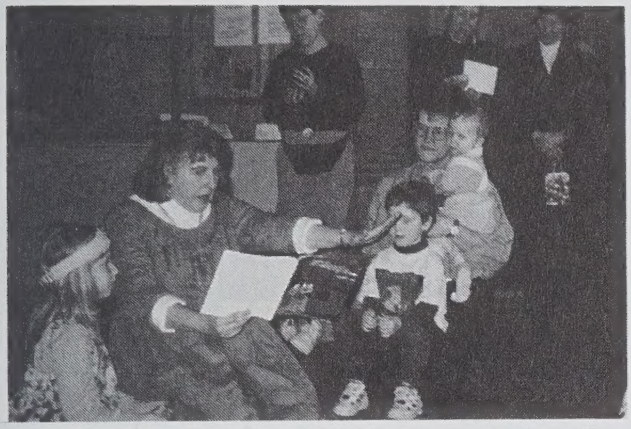
One of the storybooks in the series of four has been reviewed by Zoe Reeve, Trafalgar Church, Oakville (below).

Fergie hogs the lily pad.
Written by Nancy Cocks and Illustrations by Micheal Léville.

This is a story about a frog family. The main character in this story is Fergie the frog. Fergie had trouble sharing-The bugs, the rocks, the lily pads.
If he could not share, why should the rest of the family share-The mud holes and the gnat burgers?
I like the last part of the story because of the prayer!
I would recommend this story to children who have trouble sharing. I really enjoyed reading this story.

This Report is done by Zoe Reeve
I am 8 years old.

Trafalgar Presbyterian Church,
Oakville, ONT.



- Author Nancy Cocks reads from her newly published books to children at Knox College.

The Wisdom of the Psalms and **The Wisdom of Jesus** *compiled by Philip Law, introduced by Terry Waite.* **The Wisdom of the Celts** *compiled and introduced by David Adam. Published by Wm. B. Eerdmans Publishing Co. Price $11.75 each.*

It would be neat and convenient to say about these three beautifully illustrated little books that each emphasizes one person of the Triune God, or that each presents one of three different ways that God has chosen to be revealed to humankind, or that each expresses a different cultural understanding of the God of the universe.

To some extent, the latter thesis is true: after all, these three sets of writings are separated from each other by many hundreds of years and miles. But these very differences in time and space make all the more remarkable the so-very-similar witness to the nature of the Triune God and to God's relationship with humankind that is expressed in all three collections.

God is, they all say, loving, forgiving, protective, compassionate. God is, they all say, a teacher, an enabler, a parent, a brother. And God is, they all say, wisdom itself: the wisdom that listens and enables good listening, that does and enables good acts, and that speaks and enables good speaking.

So it is God who not only personifies but also inculcates in the creation the wisdom of the title of each book.

Each book makes abundantly clear that wisdom and its accompanying gifts are given by God to all people in all times. Each book sets forth some of the best of those gifts in packages that are pleasing to the eye and the ear, as well as encouraging to the spirit.

Also included in this series is **The Wisdom of Julian of Norwich** *compiled and introduced by Monica Furlong.*

Beth Clelland

RESOURCES RELATED TO THE 1997-98 STUDY MATERIALS

MISSION AND NUTRITION

Breaking Bread: The Spiritual Significance of Food by Sara Covin Juengst. Westminster John Knox Press $15.50

Extending the Table...A World Community Cookbook by Joetta Handrich Schlabach. Herald Press. A collection of recipes and stories inviting us to sit with people we have never met, taste the flavours of their food, feel the warmth of their friendship and learn from their experiences. $24.25

A Taste for Justice: A Bridgehead Cookbook. OxfamCanada. Bridgehead aims at promoting self sufficiency for individuals from the developing world.

The Supermarket Tour published by Ontario Public Interest Research Group. Uses the local supermarket to explore a wide range of food issues. $3.00

A Picnic for Everyone by Juli Foreman and Tricia Clem. Illustrated by Kevin Foreman. Published by Thomas More. Small children will like this colourful book telling the story of Jesus feeding the crowds with the help of a young boy. $5.95

Let's Make a Garden, written and illustrated by Tamara Awad Lobe. Herald Press. A story of hope and sharing. $11.35

Jesus Feeds Five Thousand People. A colouring book. American Bible Society. The story in Luke 9: 1017 is reproduced from the Contemporary English Version in an attractive form for children to colour with crayons or markers. $2.95

LIVING AS CHRISTIANS IN A VIOLENT SOCIETY

Family: An Exploration by Betty Jane Wylie. Northstone. This comprehensive book on the Canadian family includes chapters on family violence. $19.95

Women, Violence and Nonviolent Change edited by Aruna Gnanadason, Musimbi Kanyoro and Lucia Ann McSpadden. WCC Publications. "Amidst conflict situations all around our increasingly violent world ranging from wars between nations to abuse of women and children within the home, women are making effective, courageous and often creative nonviolent responses. $25.00

Raising Peaceful Children in a Violent World by Nancy Lee Cecil. Luramedia. An action book for parents and teachers who want to end violence and help children to become peacemakers. $23.95

Peace: Christians Living in a Violent World Intersections small group series by Mary I. Farr. Augsburg Fortress. A six session group study of the biblical understanding of peace. $7.10

Peace Begins With You by Katherine Scholes, illustrated by Robert Ingpen. Sierra Club Book. Children's book which begins on a personal level and then broadens to take in national and international issues including environmental ones. $8.95

Sexual Abuse in Christian Homes and Churches by Carolyn Holderread Heggen. Herald Press. Marie Fortune says of this book, "Heggen's book is long overdue. For Christians who are willing to stop and listen to victims, this is a valuable resource. For victims or perpetrators who have been waiting for the church to listen, this is a word of possibility." $17.25

See pages 20-21 for Study Resources.

Forward in Faith

The treasurer receives very little feedback from this column. But the one request that I have received is to print a statement of financial receipts to the Society. I haven't done this for two reasons:

1. it is at least two months old before the magazine comes to your home;
2. it causes me much anguish (the bills need to be paid).

Last fall, I conducted a survey among the members of Council Executive. All except one gave to the Society regularly. The receipts that come into Toronto do not support this fact. The facts are as follows:

30% of the receipts come in by the end of June;

40% of the receipts come in after October 31 (with 25% between December 31 to January 15).

With these statistics, I would think that most of our membership gave once a year. All of us who work or are retired receive regular income.

As a Society we are required to make regular payments. It has been necessary to pay our expenses from our reserves during the year.

To all treasurers, please send the contributions in more often. Little amounts from all areas added together make a large amount.

Irene Nesbitt, Treasurer

Let us serve the Lord with thanksgiving and gladness with our gifts to do His work in this needy world.

Dear Friends

Joy Randall,
Changhua Christian Hospital,
135 Nan Siau Street,
Changhua, Taiwan, 500, R.O.C.
December 1996

Thanksgiving and celebrations have marked most of this past year. The Thanksgiving Service was on November 30, 1996. We were honored to have President Lee of ROC along with many other dignitaries. This included nearly 25 previous missionaries or their family representatives; representatives from the United Reformed Church of UK, Presbyterian Church in Canada and Yodogawa Christian Hospital, Osaka, Japan and 17 PCC members on the Exposure Tour. I really appreciated having such a wonderful group of my friends here and my supporters from PCC. (See March/April 1997 *Glad Tidings* pp 7-11) Of course there were several hundred other people from Taiwan.

Dr. David Landsborough Jr., his family and our hospital were recognized by President Lee on November 18th when Dr. Landsborough was given the Order of Brilliant Star with Violet Cordon. This also honored our hospital and its service for the hundred years.

Alumnae of CCH returned and on Sunday, December 1 we had another day of celebrations. Rev. Paul Wang, one of our previous vice superintendents gave the sermon and prayers; the second part was a celebration, as couples who met and were married while on our staff, renewed their marriage vows; after a Chinese feast the third part was a time of sharing by many of the members, election of the new officers of which I am one, and a candlelighting service for everyone to rededicate themselves to CCH and all it stands for.

A visit to Erhlin on the Monday enlightened everyone as to its development over the past few years. We now have over 125 beds there and see over 1000 patients a day in Out Patients. Surgery has increased as we have more surgeons there. The new nurses' residence and staff activities centre was opened in November. We trust we all can continue to serve the needy people in that area of Taiwan.

We hope CCH Medical Centre – Part III will be completed later when 1500 beds and all departments at our old site will be moved over here as well as extensions of the Operating Rooms to 28–we now have over 3,000 operations a month.

I have been having a lot of pain and arthritis? this past year and have been under doctor's care with medication. My doctor suggested I return to Canada after the celebrations to see a specialist in rheumatology and immunology to determine more fully what is the real cause of my problem and to treat it.

Thank you for your prayers and support for all our needs and concerns. I appreciate hearing from so many of you both at Christmas and throughout the year and especially at this time of our celebrations.

Love, Peace & Joy,
Joy

David and Miriam Barrie,
Development and Relief Dept.,
Synod of Livingstonia,
Box 6,
Ekwendeni, Malawi
February 1997

Where do we start to develop this piece of land? Back in 1990 that was the question we asked ourselves as we walked over Naming'azi Farm. Today as we walked over the property known as Lusangazi we asked ourselves the very same question. Unlike Naming'azi Farm which is in the Blantyre Synod in the South of Malawi, Lusangazi is in Livingstonia Synod in the North.

Today was the day we took the entire Development and Relief Department staff

to view what could be their new headquarters. That is one proposal made by the Synod for the use of this land.

Other possibilities include a Secondary School, Dairying or Agricultural Crops, Citrus Trees or a Training Centre to teach improved farming methods to the local farmers. Although this was the first time Miriam and some of the staff had seen the land, I have already had two meetings in the community. One was with the Parish Minister and the church elders and one with the chiefs of the six villages that will be our neighbours to tell them we are the new owners and to hear their ideas about how we should use the property.

Before we return home the end of March, it is our job to propose to the Synod the best use of the land and how they should develop it. Once again, we are living at a Lay Training Centre which offers courses in Business and Commerce and a six-month Homecraft Course. These women are keenly interested in improving their English so Miriam works with them every day.

We are enjoying working with the Livingstonia Synod. New Challenge!! New Language!! New Friends!!

Thank you for your support and interest in our work with the people of Malawi. We pray that God will guide us in our project and lead us to make the best decision for the future of Lusangazi.

David and Miriam

Hubert & Nan Budding,
c/o United Mission to Nepal,
Post Box 126,
Kathmandu, Nepal
February 1997

Up to last month we worried about Ashish, our little blind ward. We realized that in a little more than a year we will retire and his future continued to be uncertain. Even getting a birth certificate seemed to be an insurmountable barrier.

About two weeks ago the tide turned. A municipal official assured me that there should be no problem. I took Ashish's father to see him and one hour later I had the birth certificate in my hands. The Lord still works miracles.

Now Ashish could go to the blind boarding school in India. Our India entry visas also arrived at the very last minute.

Nan, I, Ashish and his foster mother went to India. Although Ashish was not sure what this was all about, he was exited about his big adventure. The bus ride to the eastern border into India took fifteen hours. Then we experienced a set-back.

Since Nepali nationals need no customs clearance, we had sent Gita and Ashish ahead of us to meet us at the bus stop on the Indian side. But when we arrived there was no sign of either! We waited and searched for more than two hours.

We searched every teashop and restaurant; we asked taxi drivers, bus drivers, rickshaw pullers and police. No one had seen them.

You can imagine we were worried. India is a frightfully big country to get lost in and strange things can happen to women and children travelling alone. Finally, we decided to go on.

The journey from the border to Kalimpong took another four anxiety-filled hours. Kalimpong is a small town, nestled against a steep hill. We found the school without any trouble and there we also

found Gita and Ashish.

Being a poor Nepali peasant, she was naive and inexperienced. At the border, taxi, bus or jeep drivers are very aggressive and one of them had almost pushed her physically into his jeep that went non-stop to Kalimpong. It caused us a very worrisome afternoon but in the end we were glad to be re-united.

The initial interview with the director that evening was not encouraging. It seemed that the school had few vacancies and there was a waiting list. Furthermore, new applicants needed to be approved by the board. The next meeting would be in March. We went to our hotel downhearted. After all this, would we have to take Ashish back with us to Butwal?

The next morning we returned to the school for a tour of the premises. We were introduced to various officials, some of whom were blind themselves. ...they called an ad hoc meeting to consider Ashish's case. I made a short presentation. To our surprise, he was accepted unanimously.

We had prayed about it fervently and I am sure that Ashish charmed himself into their hearts. With his keen interest in what goes on around him, his warm and cheerful character, his blindness does not seem to bother him.

This week another phase in his life has started. He has another home; his sixth in a little more than two years. It is run by the Salvation Army and is unapologetically Christian. We trust that he will be happy there.

This year we will be able to meet him again when he returns to Butwal for his vacations. Thereafter we will retire from Nepal and may never see him again. We will miss him.

We want to thank all of you who have given us so much prayerful support.

Please thank God for his admission into this school and pray for his future.

It is our hope and prayer that the new life Easter promises may be yours.

Hubert and Nan

Michael and Wendy Lessard-Clouston,
Kwansei Gakuin University,
1-1-127 Uegahara,
Nishinomiya, Hyogo
662 Japan
February 1997

We are now enjoying beautiful plum blossoms and are grateful for God's wonderful creation.

We enjoyed a work-related family trip to Hiroshima early in November, and soon after that the Canadian Studies Seminar was a success. Then Christmas came and went quickly, a time of much hospitality, including having five of Michael's classes and various other groups in for Wendy's seasonal goodies.

Thankfully, Christmas is one time of the year when talking about Christ and his coming seems welcome, but it is also sad for us to see so many people in Japan seemingly happy to celebrate imported Western traditions (along with the attendant trappings) without much interest in understanding the real truth and meaning behind them. Overall, Christmas is the loneliest time of year for us.

Our English Bible study continues twice a month, and this week we will finish

KWANSEI GAKUIN UNIVERSITY

our focus on Christian character and move on next month to another Inter-Varsity study on the fruit of the Spirit. A few members with very little English have dropped out, but we have also gained a couple of newcomers, so it is still a diverse but comfortable group of people. In December we had a wonderful Christmas celebration and potluck fellowship time together.

Joel is an energetic, imaginative, and verbal child. His English skills have developed so well; he enjoys making up stories

to entertain his parents. He is developing some neighbourhood friendships, and now enjoys a gymnastics class (in Japanese) each week.

Joel and Wendy have a weekly Sunday school lesson, which Joel really likes. He is hearing the "old" stories for the first time and brings a new perspective which is refreshing, and often challenging.

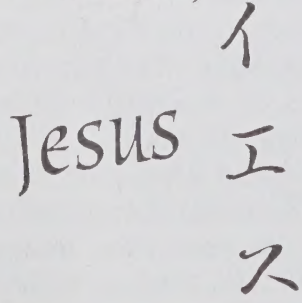
Wendy continues to be involved in various types of activities, including speaking in chapel, developing relationships in the community, studying Japanese and hosting an English discussion group.

Michael has been happy with his teaching this term, but many other aspects of his work continue to consume so much time. Hiring a new foreign part-time instructor, for example, was interesting and added to the school's discussions concerning our English curriculum. Last month the faculty voted to promote me to Associate Professor, come April, and I am hoping that this move will allow me to find more time to focus on my thesis analysis and writing this next school year.

Through the fall I struggled with a lingering cold and bad asthma, which is now under control. Then December 29th while doing normal chores outside at home I fell and fractured my right wrist, which meant I had a cast on during the last month of classes. I joined the church choir last fall to prepare for our Christmas Eve service and have continued with it for the monthly opportunities when we sing on Sundays. In April and May I will also give some new lectures in a Canadian Studies course.

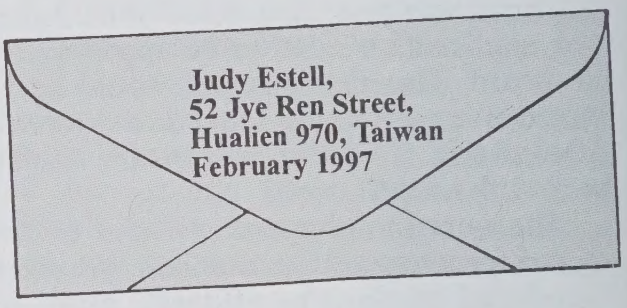
In closing, we would ask you to pray for:

• Our relationship with Jesus (in Japanese 'Yea Sue', see illustration)



• Joel to have more openness in using and learning Japanese
• Wendy's plans for and involvement with her discussion group
• Michael's health, and the complete healing of his right wrist
• Each of us to find friends and develop our relationships
• Our bible study group as we focus on the fruit of the Spirit.

Sincerely,
Michael & Wendy



It is a wonderful time of the year as all are celebrating the Lunar New Year. For New Year's Eve, February 6, families were gathered around a table laden with extra special foods, many having special meaning. Most children were wearing their new clothes and eagerly awaiting midnight when they would receive their gifts, red envelopes with new money inside.

It's an exciting time of the year but also a very, very difficult one for Christians who are members of nonbelieving families. Even children are expected to participate when everyone goes to the temple to worship, an important aspect of the traditional observation of the beginning of the new year. To us as Christians, it is such an empty way to begin!

Because of the holiday, Ruth, a high school senior who is awaiting the acceptance letter from college, and Lois, an eighth grader, are home for a week. The rest of the family news continues to be much the same.

My various teaching responsibilities continue to occupy most of my time. Twice a week I go to the education wing of the men's division of the local prison for the

English Bible class that is usually attended by 18 men who range in age from 18-42. Nowhere is there a more attentive, polite class! Several have accepted the Lord but have not yet been baptized; others show a great hunger to know more about the Lord.

Yu-Shan Theological College and Seminary is in the process of raising funds to construct a new dormitory-faculty housing complex to commemorate our 50-year history. Praise the Lord for his faithfulness and blessing upon Yu-Shan for these many years of training indigenous youth for church work in their native villages.

This year there are around 100 students enrolled in the M.Div. program and three departments, Theology, Christian Education, and Church Music. Pray that each of them may have experienced the Lord calling them into full-time Christian work.

Even though the level of English in the YWCA English Bible Class is lower than usual, I am greatly encouraged by the women's diligence. Several have never had any contact with the Bible before and their only knowledge of Jesus is as a swear word. Pray for these women and for those who know the Lord and desire a closer walk with Him.

Members of the Wednesday morning English Bible study have met for a number of years; those who know the Lord are growing, but then there are those who have heard for so long, but.... Pray that the Holy Spirit may touch their hearts!

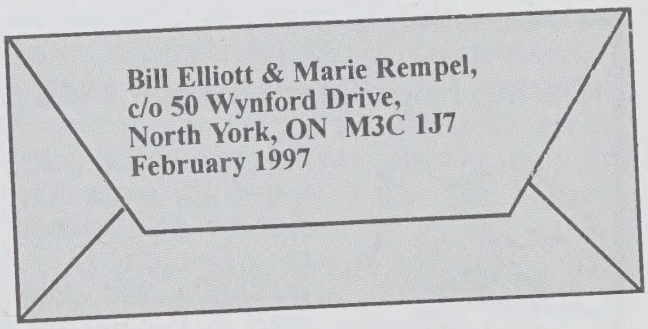
July, 1996 marked the 25th anniversary of my first coming out to the field. The first three years I taught in a one-room school which was operated by the Morrison Academy, the school the girls now attend, but I was sent out by the Far East Gospel Crusade, presently SEND International. Meeting and marrying Bill meant that I became a part of the RCA mission family. How I thank and praise the Lord for these 25 wonderful years! And, Lord willing, I look forward to many more.

In His joy,
Judy Estell and family

OVERSEAS STAFF BIRTHDAYS

August
9 - Aleida Villalonga, Nicaragua
9 - Ken Kim, Guatemala
15 - Urey Karen Onuoha, Nigeria
18 - Betty Geddes, Taiwan
18 - Daniel Schwarz, Nepal
29 - Mona Barsoum, Jerusalem

September
7 - David Villalonga, Nicaragua
14 - Michael Lessard-Clouston, Japan
16 - Arlene Onuoha, Nigeria (presently studying in Canada)
16 - Denise van Wissen, Central America
16 - Jocelyn Inglis, Malawi
25 - J. Teboho Young, Malawi
25 - M. Makhotso Young, Malawi
27 - Clara Henderson, Malawi



May 1997 be a year of hope, love, joy and peace for you. New Year's Eve is a spectacular event here in Mauritius marked by fireworks. New Year's day and the week after is spent visiting neighbours, friends and family to wish them well. The week before the new year is spent in cleaning the house and the heart: asking forgiveness and forgiving others. What a good New Year's tradition to have learned during our stay in Mauritius.

This is a year of changes for us. We're just in the process of finishing our work here in Mauritius. France and Veronique Cangy returned from theological studies in

Fiji in November...it is expected that on our last Sunday here, February 23, France will be accepted as a pastor of the Presbyterian Church of Mauritius. This will mark a happy conclusion to our efforts to help the church here prepare to move forward with its own resources.

As a celebration of the music we have made together for more than five years, and as a resounding affirmation of our Christian faith, the Grand Gaube choir and friends will present again on February 16 the musical play "Zezi Grand Ledroi"; it will be staged in a large urban theatre where we hope to attract a significant audience.

Local musicians are preparing to carry on the leadership of the choir which has been Bill's greatest delight during our stay here. A team of enthusiastic young people with whom I've worked in the Pointe-aux-Piments church school are ready to continue there. A young woman who was deathly ill less than two years ago has been miraculously restored to health, and is willing to take over managing the small lending library for children at Grand Gaube.

We have shared so deeply with so many people here, have been so enriched by their friendship and their faith that the parting will be heart-rending. But this whole experience will always remain for us a source of inspiration for any future endeavours.

We leave Mauritius on February 26, and return to Canada on April 2.

We're looking forward to seeing you and to renewing our friendships.

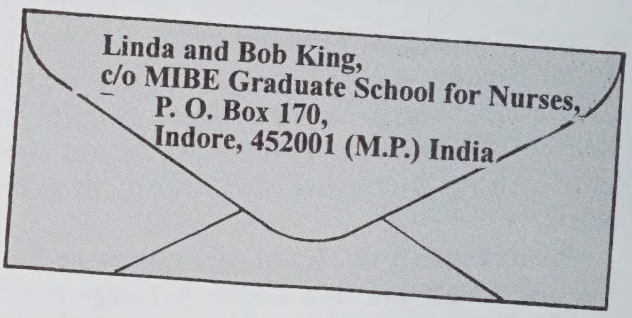
Love,
Marie and Bill

Daring Hope/Oser L'Espoir 1998

An ecumenical gathering to mark the close of the Decade of Churches in Solidarity with Women in Church and Society is planned for August 26-30, 1998, at the University of Guelph, Ontario.

Worship and workshops, speakers, singing and celebration will mark this event for women and men committed to women's full participation in the life of the church and in society. The event is sponsored by the Canadian Ecumenical Decade Coordinating Group.

To obtain a registration brochure when available, please send a self-addressed stamped envelope to: Registrar, Daring Hope, Ecumenical Decade Coordinating Group, 40 St. Clair Ave. East, Suite 201, Toronto, ON M4T 1M9.



We left Indore on our first trip to the interior on December 22nd in an ambulance from Jobat Mission Hospital. The roads in Indore were bad, but the 'highway' to Jobat was unbelievable, anything from a two lane road to a path running through the hill country to driving through the rivers. It took about seven hours on the road to cover about 150 km. in actual distance.

Just a few miles from Jobat, we saw off on the horizon a caravan of camels. When I returned to the van [after taking photographs], there coming up the road, was a massive herd of sheep with their shepherds, just as in Biblical days.

I stood there speechless with emotion for a number of minutes, finally collected my thoughts and took more pictures. Coincidental that this should happen on our way to Christmas at a Christian Mission? I think not. I believe this was God's way to say welcome to my world.

Just a few minutes later we entered Jobat, and this could have been Bethlehem for all I knew. The natives (here in India they are called tribals) walked through very narrow streets and the vendors sat on

the side of the road selling their goods of crafts, fruits and vegetables, grain, clothes, all lying loose on the ground or on a piece of cloth. What a wonderful, blessed experience and introduction to the real world of mission.

We spent a week in Jobat at the Mission Hospital compound and were welcomed and treated wonderfully by the Christian and Hindu community. We had a festive dinner at Carmenda's home Christmas Eve, a Hindu 'brother' to Pauline Brown, our hostess and friend from the Presbyterian Church in Canada.

She's been here in the 'Bhil' field for about 50 years and is truly loved by all. 'Aunty' she is affectionately called. The night before—the hospital had a Christmas dinner and entertained us.

Almost daily we made excursions into the interior to mission outposts, medical centres and churches—long beautiful drives through sometimes scenic, sometimes desolate stretches of country.... With Linda and I [on one such excursion] were May Nutt and Helen Tetley, now retired from the Presbyterian Church in Canada and visiting some of the missions they worked with through the church and the Women's Missionary Society.

We entered the church with the Padre from Jobat. The children sang a Christmas song in the Bhil dialect, and made us so very welcome. Our next stop was so far into the interior I was beginning to be concerned, I didn't bring my pyjamas and toothbrush. After almost an hour's drive through a couple of small villages, and past armed soldiers, and through the middle of a Hindu evangelical conference, we finally came to the end of the road and walked to the next community—through fields, over hills, down valleys and across a mud and stone bridge, over a river, then up a mountain goat path, and there in the middle of nowhere was a white concrete church. A man and his child were standing there waiting for us.

Our pastor Musa (Moses) stood on the hillside and called in Bhil language to come. We went inside the church and there were six old fold-up chairs, and these were given to the honoured guests. The people started coming, seemingly from nowhere, smiling, holding hands and greeting one another with hugs.

We were asked to speak through the padre as interpreter, and May Nutt brought greetings from the church in Canada. We were then corralled into singing a Christmas carol in English as a quartet and so we sang *O Little Town of Bethlehem*.

The drive home was an experience in surrealism, the sun setting off in the west, the rolling hills, the water buffalo, the ox carts, the natives walking along with loads on their heads across dusty trails. Our driver brought us home to Jobat safely–to a traditional Canadian Christmas dinner courtesy of Polly Brown.

The next day we struck out for Amkhut, Alirajpur, Mendha, Sardi, a number of C.N.I. medical centres in the interior villages. These medical stations are very basic, a small supply of medications, a birthing room, a room if the nurse must stay over with the patient. These nurses are the real heroes of the interior and are Christians trained by Indian and western professionals.

At each station staff greeted us with floral leis as honoured guests; we tried to explain they were the ones to be honoured. We passed the flowers on at each new stop to staff and children there, so no waste, and everyone is happy.

Visiting by the Presbyterian Canadian is a real event here as this is our mission field in this part of India, and seems to give hope to the people that they are not forgotten since the C.N.I. amalgamation. The Amkhut children's home is funded by the Abey family trust back in Canada and has at present about 25 to 30 children—infants to teenagers.

Much more help is needed here desperately, including a lot of prayer.

Linda and Bob

NEWS

TUTU TO UNDERGO TREATMENT

East London, South Africa, 20 March (ENI)–Anglican Archbishop Desmond Tutu, aged 65, is suffering from cancer, and will undergo radiotherapy in the United States.

Archbishop Tutu said in a statement on 19 March, that after consulting medical specialists in the US and Cape Town, he had decided on a combination of hormone treatment and radiotherapy.

"I have now been advised that the cancer is suspected to have penetrated beyond the prostate gland, and that as a result radiotherapy is the best option." He told reporters yesterday that he was "feeling good".

The former archbishop of Cape Town and Nobel Peace Prize winner had most of his prostate gland removed during surgery in Cape Town in January this year. He sought further medical opinion on a recent trip to New York and Baltimore in the US.

He is to start a three-month course of hormone treatment, to be followed by two months of radiotherapy at a US clinic.

Archbishop Tutu will keep a "normal schedule" as chair of the Truth and Reconciliation Commission until he goes to the US. The commission travels throughout South Africa to hear accounts of gross human rights violations committed during the apartheid era.

Tutu retired as archbishop of Cape Town in June last year. – Noel Bruyns

RUSSIAN CHURCH TO CONTINUE WCC MEMBERSHIP

Moscow, 24 February (ENI)–The Council of Bishops of the Russian Orthodox Church has decided that for the time being the church should continue to be a member of the World Council of Churches, despite heavy pressure from an isolationist faction which wanted the church to shift to observer status.

At a meeting from 18 to 23 February in Moscow, the council agreed that a final decision on membership of the WCC and other international church organizations should await the outcome of discussions with other Orthodox churches on contacts with non-Orthodox churches.

The Council of Bishops of the Russian Orthodox Church takes place at least every two years and stands above the Patriarch and the Holy Synod in the church hierarchy.

"The word 'ecumenism' has become today a sort of a swear word in our Christian community," said Metropolitan Filaret of Minsk and Slutsk, chairman of the church's Theological Commission who nevertheless presented a lengthy defence of the church's ecumenical contacts in his report to the Bishop's Council.

However, referring to the discussion on whether to leave the WCC, he said: "We cannot take such revolutionary decisions which differ from the position of other Orthodox churches with whom we are in communion and bound by obligations."

The Russian Orthodox Church is one of the biggest of the WCC's 330 Anglican, Protestant and Orthodox member churches. Any decision by the church to downgrade its WCC membership would have come as a severe blow to the organization, which will celebrate its 50th anniversary next year.

Another serious issue on which the leadership of the church faced a tough challenge from a sizeable group of arch-conservative bishops was that of the canonization of Tsar Nicholas II, and his family.

The meeting decided to leave open the question of canonizing Russia's last Tsar and his family as saints.

The royal family is already revered as saints by many Russian Orthodox believers who want to see their official canonization as an act of national repentance for the sin of the revolution. But this issue has become closely interwoven with the monarchist and chauvinist movement

in Russia, a connection the church hierarchy would like to break.

"The position of the church is that canonization of the royal family, if it takes place, will not be a canonization of the monarchist regime," said Metropolitan Yuvenali, chair of the Commission on Canonization.

The Council of Bishops found no grounds for sainthood in Nicholas's life and reign. But the humble Christian way in which the royal family faced their imprisonment and death by firing squad in 1918 might qualify them for sainthood as "passion-sufferers", people who endure terrible deaths with grace. – Andrei Zolotov

CHURCHES CHALLENGED TO RESIST 'XENOPHOBIC' LEGISLATION

Geneva, 4 March (ENI) –The general secretary of the World Council of Churches (WCC) has warned against "xenophobia" becoming the basis for legislation directed against refugees and asylum seekers.

Dr. Konrad Raiser was speaking on 4 March during an ecumenical service at the WCC's Geneva headquarters to mark the launch of the Ecumenical Year of Churches in Solidarity with Uprooted People.

The Ecumenical Year of Churches in Solidarity with Uprooted People is being launched by the WCC to support the efforts of churches around the world to demonstrate solidarity with uprooted people –refugees, migrants and displaced people. It comes at a time of growing concern about xenophobic hostility directed towards uprooted people throughout the world.

Raiser said: "Through legislative measures, especially in the industrialized countries, the entry of refugees, [and] of asylum seekers is being made almost impossible, and many of those who have been tolerated for years are now being declared 'illegal aliens'."

But he warned that "growing xenophobia" had also affected many of the churches, calling on churches and Christians to confess their own "complicity in the structures and systems that make people strangers". – Stephen Brown

• Copies of "A Moment to choose–Risking to be with Uprooted People: A Resource Book"–published to mark the Ecumenical Year–are available from the World Council of Churches, Unit IV: Sharing and Service, Refugee and Migration Service, PO Box 2100, CH-1211 Geneva 2, Switzerland. Telephone +41-22 791 6318/6320; Fax +41-22 788 0067; E-mail hm@wcc-coe.org or pt@wcc-coe.org. Single copies will be provided free of charge to church groups. Copies to the public and other organizations are available for CHF15 each, including postage.

MODERATOR VISITS CHURCH OFFICES

The staff of 50 Wynford Drive had the pleasure of visiting over lunch with the moderator of the Presbyterian Church in Ireland, Rev. Dr. D. H. Allen and his wife Florence. Dr. Allen and his wife are just completing a two-week visit to the USA and one week in Canada. During this time they visited various churches and theological colleges of the Presbyterian Church USA and in Canada (mostly in the Toronto area).

Dr. Allen spoke briefly about the Presbyterian Church in Ireland. Each year the Moderator is sent to another country, usually one of their mission fields. This year Canada and the USA were chosen for such a visit.

Dr. Allen indicated that in August a meeting will be held to look at what the church is doing now and where it is going. Possibly by the time of the General Assembly in 1998 the church in Ireland will find a way to reach out to the unchurched within the different parishes.

The Presbyterian Church in Ireland has 305,000 members in Northern Ireland and 8,000 members in the Republic of Ireland. There are presently 12 women ministers and 30 Deaconesses within the church. The number of women ministers fluctuates as some women who have gone into the ministry leave to go on to other areas of

mission work or retire. The Deaconesses are very actively working within congregations, hospitals and provide some outreach in community homes.

In Ireland the Presbyterian Church has a very active church extension. Dr. Allen told of how the membership of the church in Newtownards has increased to the point where they are now planning on rebuilding a larger church.

Considering all the troubles in Ireland, the congregations are encouraging people to live together in harmony. Dr. Allen said that hopefully soon voices of people will be so strong that the paramilitary element will calm down.

Dr. Allen told a story of visiting a prison where he met 12 people who were part of the paramilitary serving life sentences–ten of whom had become Christian while in prison.

Rev. Ian Morrison, General Secretary of the Life & Mission Agency, presented Dr. Allen with a copy of the new *Book of Psalms* and *Living Faith.*

While in the WMS office Mrs. Allen shared a bit about the women's work in Ireland and asked about the WMS work. The Women's Department of the Presbyterian Church in Ireland focuses on the mission work of the church, in particular women missionaries. They also produce the publication *Wider World.* – Katherine Allen

Presbyterian World Service & Development

Working for relief, development and education.

If you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday.
Isaiah 58:10 (NRSV)

Over the years, farmers have learned many natural techniques to increase and stabilize crop production—mulching and rotating crops and applying composts. Mrs. Chihana and her daughter are growing vegetables using sustainable techniques they learned from PWS&D's partner, the Development Department of the Synod of Livingstonia, Malawi. With these techniques, they are ensuring food security for themselves and their families for years to come.

PWS&D depends on your donations as it receives no funds from *Presbyterians Sharing* . . . With matching grants from the Canadian International Development Agency of 3:1 for development programs and 4:1 for emergency relief, your donation goes a long way. *For more information contact:*

PWS&D 50 Wynford Drive. North York, Ontario. M3C 1J7
phone (416) 441-1111 fax (416) 441-2825 email: pwsd@presbyterian.ca

IN THE SOCIETY

PRESBYTERIAL

The Annual Meeting of the **Ottawa** Presbyterial was held on February 15, 1997, theme *Living in a Multicultural Society*. We were very pleased to have Margaret Greig, Program Secretary of the WMS, as guest speaker.

The meeting was constituted by the President, Peggy Malcolm. As always, many people contributed to the success of the meeting. Irene Taylor of St. Paul's led in devotions; Gail Butler and Susan McKellar led in singing; lunch was served by the women from St. Giles Church; and courtesies extended by June Pashkevitch.

Be Very Courageous from Joshua 1:5-9, was the theme chosen by **West Toronto** Presbyterial for its Annual Meeting held in St. Paul's Church on February 15, 1997. Words of welcome were given by Mona Fair. Elizabeth Heath, President of the Presbyterial gave the call to worship and announced the opening hymn. Kathy Newman led in the devotional period.

After the business and acceptance of the secretaries' annual reports, Judith Earle of St. Paul's, led the gathering in a song. Marjorie McMullin introduced Diana Wadsworth, returned missionary, who told of the work at Helen MacDonald School in India. Joan Best presented, on behalf of the Presbyterial, an Honourary Membership Certificate to Susan Norman, Recording Secretary; and also a pin from her local group members.

Lynda Reid, Education Consultant, installed the officers for 1997, with Dorothy Clark as President. A delicious lunch prepared by the women of St. Paul's was enjoyed. Over the lunch hour Lorna Hutchinson of Evangel Hall told of the work in that mission.

February 8th, 1997 the **Kootenay** Presbyterial held a Teleconference, (substituting, due to inclement weather, and treacherous Kootenay roads,) a twice postponed WMS executive meeting. WMS members from Kimberley, Cranbrook and Nelson, planned their coming annual meeting in April, at which the Moderator Mrs. Tam Corbett will be guest speaker.

Iona Church, North York, Ontario, was host to the 82nd Annual Meeting of **East Toronto** Presbyterial on February 22nd. The theme was *Glorify God and Enjoy Him Forever*. Opening worship was led by Mary Jack of Iona.

Arlene Randall Onuoha was guest speaker. She shared her life and work in Nigeria. As Arlene described living in an apartment with four adults and three children, no running water and unpredictable electricity, we felt humbled as we thought of our own living arrangements.

The church Arlene attends has a membership of about 2000. The youth church service has about 500 children and young people each Sunday. How exciting! Where is the excitement for our Christian faith here in Canada?

A time of prayer was led by members of Presbyterial Executive.

Installation of officers was conducted by Lynda Reid, Education Consultant. Lunch was served by the women of Iona.

Essex-Kent Presbyterial Annual Meeting was held on March 19 at First Church, Chatham, Ontario. Following registration President Barbara Root welcomed everyone and introduced new Resource Staff Erin Crisfield.

Greetings were extended from Rev. Evelyn Carpenter of the host church, and Eleanor Irwin, President of Synodical.

A very meaningful devotional was led by the Laura Pelton WMS, Windsor. Using the book of Matthew for the Easter reading, Ann Torrie read relevant verses, and then different women representing persons involved with Jesus gave their versions of the events leading to Easter and the resurrection.

Barbara Root constituted the business portion of the meeting as various reports

were received.

Isabel Warwick gave a very interesting account of "Mission in China", followed by a book report by Heather Beselaere.

Rev. Rosemary Doran brought greetings from Council Executive and then we enjoyed a 15-minute video about Cornshare.

The afternoon session opened with a memorial service led by Joyce McTavish and Muriel McLachlin of Dresden WMS.

Rosemary Doran, guest speaker, both amused and educated us as she talked about the trip she and her husband Rev. Gerry Doran took to China.

Eleanor Irwin installed the officers for 1997.

The Annual Meeting of the **Prince Albert** Presbyterial was held recently in Prince Albert, Saskatchewan. President Nancy Wehrmann of Tisdale conducted the meeting. Guests were present from Melfort, Tisdale, Saskatoon and Toronto.

Those taking part in the program were Margaret Wilson, Area Resource Staff, Charlotte Brown, Executive Secretary of the WMS and Margaret Greig, WMS Program Secretary, both of Toronto, and Isabell Bannister and Jean Cockburn of Prince Albert.

Bernice Shih of Saskatoon conducted the installation of officers for the coming year.

The 83rd Annual Meeting of **Westminster** Presbyterial was held on February 19, 1997 at Richmond Church. The theme was *how great is the hope to which He is calling you* (Ephesians 1:18). The Rev. Dr. Tony Plomp welcomed everyone, and led the worship service, speaking on hope.

Rev. E. McLagan constituted the meeting with prayer. Synodical President Laurie Jackson brought greetings.

The Youth and Education Director of Synod/Synodical, Janet Tremblay spoke on the "happenings" around the province–including a weekend at Whistler for 38 teens, grades 8 to 12!

A delicious lunch was served by the women of the church. The afternoon session began with a Hymn Sing followed by the "In Memoriam" led by Ernestine Allan. The highlight of the afternoon session was Rev. Morgan Wong speaking about "The Chinese Work Here and In Hong Kong".

The officers for 1997-98 were installed by Molly Doka. The meeting closed with prayer and the benediction. A time of fellowship followed.

The **Edmonton-Peace River** Presbyterial gathered at Millwoods Church, Edmonton, on March 10 for a time of meditation, fellowship and discussion. It was an opportunity to welcome Charlotte Brown, Executive Secretary and Margaret Greig, Program Secretary of the WMS from Toronto. Posters on display depicted some of the activities of our WMS groups.

The meeting opened with a meditation by the President, Margaret Moar using the text from I Corinthians 12:12-14, 26, 27. We were reminded that we are all members of the Body, at Local, Synodical, and National levels.

Following lunch, Ann Paterson led a singalong. Charlotte and Margaret gave an excellent presentation of their roles and duties for the Society. It was most interesting to hear of their participation and planning in the various aspects of their work, and their progress in continuing to implement the Five-Year Plan. A lively discussion ensued, with time for suggestions, questions and answers which was enjoyed by the 28 people present.

The meeting continued with a short business meeting. This day of fellowship closed with prayer by Rev. Roy Gellatly.

Celebrating Diversity was the theme for the 83rd Annual Meeting of **Superior** Presbyterial, held on February 22, at Calvin Church, Thunder Bay. During registration, everyone was given a little plastic canvas memento, made by the women of Calvin, containing a small cross and a poem entitled "I carry a cross", to be used as a daily reminder.

Representatives were welcomed by

President Brenda Patterson. Guests, Rose Dekker, Coordinator for the Christian Reformed Churches in Thunder Bay; and Dr. Ray Hodgson, Regional Resource Person for the Synod of Manitoba and Northwestern Ontario, were specially welcomed.

The opening worship service, based on the theme, was presented by the Evening Guild of First Church. The scriptures used were also used by Mrs. Dekker, as she related them to her own experiences in Costa Rica, Guatemala, and Venezuela, then in Edmonton, Alberta, and now in Thunder Bay. She is very involved in welcoming primarily refugees, as a member of the Sleeping Giant Refugee Sponsorship Group.

The business session concluded with a presentation by Ruth George of the current Children's Mission Packet. She used a variety of ethnic breads to demonstrate multicultural diversity.

Following lunch, served by the women of Calvin, an amusing skit about WMS, modeled after the program "Reach for the Top", was presented in memory of Signe MacKay, who had always managed to add a bit of fun to the day's agenda.

Lakeview women were in charge of the Memorial Service.

Dr. Hodgson dedicated the officers for 1997.

Huron-Perth Presbyterial held their Annual Meeting in Knox Church, Stratford, February 21, with 54 members attending. The theme for the meeting was *Serving Through Mission.*

Rev. Dr. David Thompson welcomed everyone to Knox and contributed a piano solo.

Greetings were brought by Mary Scott Knox WMS, and by Rev. Catherine Calkin, Huron-Perth Presbytery.

Morning devotions were given by Jean Isbister, Verna Willows and Joyce Harris of St. Andrew's P.C.W. Selected verses were read from II Corinthians with comments on vision, concept and mission outreach.

Business was followed by a bag lunch and fellowship.

The afternoon session began with Bible Study by Erin Crisfield, Area Staff, her theme, *What Does it Mean to be a Disciple?* with verses from John 15.

Afternoon devotions were given by Goderich Arthur Circle Members, including Pat White and Eunice Bissett, reading verses from Luke 10.

Verna Willows introduced guest speaker, Dorothy Worden, who gave a most interesting account of her travels to Calcutta, India and Indonesia.

An In Memoriam Service was given by Robina Alexander. The offering was received by Mary Scott and Margaret McIntyre.

Officers for the coming year were installed by Erin Crisfield. Courtesy remarks were given by Pat White.

Celebrate With Joy was a fitting theme for the Annual Meeting of the **Bruce-Grey** Presbyterial. The Hamilton-London Synodical of which they are a part is celebrating 50 years of service.

Geneva Church in Chesley hosted the meeting on April 3 with 70 members in attendance.

Special guests were Rev. Alex McCombie and Rev. Ken Wilde, both life members of the WMS. Mrs. McCombie accompanied on the piano and organ.

The morning's business session consisted of the reports from the various committees being received and approved.

Erin Crisfield, Area Resource Staff, led a workshop focusing on the things WMS has done. She encouraged each group to come up with new ideas of what can be done. She also made members aware of some of the resources

available.

Officers were installed by Erin Crisfield.

A meaningful worship service was held reflecting on what God has done in Hamilton-London Synodical over the past 50 years. Each person present took part in the service pinning butterflies on a special banner; signifying God's transforming work in their lives and the lives around them.

A birthday cake decorated with butterflies and the WMS crest was a fitting finish to a day of celebrating with joy.

LOCAL

In March 1997, Jess Ogilvie retired as treasurer of the Lillian Dickson Group of St. Andrew's, Calgary after 44 years service. Jess is also well known in the WMS for her past services in Presbyterial and Synodical.

The photograph below shows Jess on the right being presented with a gift of appreciation and a poem written in her honour by retiring president Barb Thorpe. We know Jess will continue to be a loyal and faithful member of WMS.

Knox WMS, **Morrisburg, Ontario** held their annual family night meeting Thursday April 17. President Margaret Reynolds welcomed everyone.

Faith was the theme for the worship service including hymns, scripture story and prayers led by Marina Simpson.

The children of the COC presented a skit "Mary and Martha" after which they all received their certificates.

Treasurer Jan Wood received money presentations from the COC and Explorers for our foster child, for WMS mission work in Canada and around the world, and for special children's projects in Montreal and in India.

Next the Explorer group presented a skit "David and Goliath" after which they received their awards, certificates and pins. There was one member graduating from Explorers.

Everyone enjoyed a lively singalong with guest Rev. Hanford Branscombe of Newington, Ontario.

Catherine Blatch presented a pin and certificate of recognition to Candy Duvall for her years of working with the Sunday School and church youth groups.

Ruth Kirkwood thanked Marg Reynolds, Myrtle Wingeat and Betty Gillard for all their work with the COC and Explorers groups.

Rev. Greg Blatch closed with the benediction and a social time with refreshments was enjoyed by all.

In appreciation for her many years of devoted service in various offices of Lindsay Presbyterial, including President, a small gift was presented to Gwynneth Haynes (left) of **St. Paul's** WMS, **Leaskdale**, by June Nesbitt (right) President of Lindsay Presbyterial WMS at their Annual Meeting in January.

The Helen Blair Fellowship, WMS of St. Andrew's Church, Belleville honored Margaret Kane with a birthday cake to celebrate her 90th birthday. She was also honored by a large family reception at the Ramada Inn.

Many of Margaret's friends attended along with her four children, many

– The "Over 90 Club", Helen Blair Fellowship, in ***St. Andrew's, Belleville****. Seated left to right: Irene Weir, 92, Frieda Matthews, 93 and Irene Muir, 93. Standing is Margaret Kane, 90.*

grandchildren and four great-grandchildren. Many family members had travelled a long distance to be with Margaret on her birthday.

Margaret has been a faithful worker at St. Andrew's for many years. Her late husband was an elder and Margaret entered into all her activities with pride and enthusiasm. She attends our monthly meetings regularly.

The women seated in the photo are all over 90 and very dedicated to missions and WMS activities: Frieda Matthews, retired staff member of WMS, Toronto, has been an inspiration to all. She hardly ever misses a meeting and has given freely of her time and talents. We are very fortunate to have these wonderful women in our group of 14.

On Monday March 10th, 1997 a reunion was held for campers who have attended any or all of the Special Ladies Retreats at **Camp Douglas**, a retreat that has been held without interruption for 13 years.

Although not as well attended as in other years, the weather had something to do with that, the reunion was an evening of fun and games, pleasant memories and reuniting of old friends.

The women of Gordon Church hosted the evening which had a St. Patrick's theme, with green shamrocks, green jelly beans and other items that reminded us of the great Irish saint.

The program consisted of jokes as distributed on little pieces of paper by Zena MacKay, community singing with Yvonne Calderwood playing the piano, and Darlene Jones introducing her seeing eye dog "Freckle". It culminated in a group of readings by Kay Berry, mostly her own works, and finishing with a humorous story about Bennie the Bookie rewriting the story of David and Bathsheba.

The atmosphere was relaxed and friendships made during retreat were renewed.

Shirley Marie (Carman) McKee passed away at the General and Marine Hospital, Collingwood on April 18, 1997. Shirley was the beloved wife of Forrest McKee, loving mother of Patricia Lunan, Diane and her husband Ed Christie, Steve and his wife Cherolyn, Ron and his wife Joanne, David and his wife Beatrice. Dear sister of Hazel Dare, Paul and Douglas Carman, Shirley will be lovingly remembered by her 12 grandchildren. A memorial service was held at First Church, Collingwood, on April 22, 1997.

Throughout her lifetime Shirley was an active worker in the Presbyterian Church. She is a Past President of Barrie Presbyterial, held various offices in Toronto-Kingston Synodical as well as serving on the Ontario CGIT Committee and on Board of World Mission, Education for Mission Committee.

In January, 1986 Shirley became the faithful President of Ferne Blair WMS which office she held at the time of her death.

Shirley was on the Committee that publishes our congregational news bulletin, and a faithful member of the Tuesday morning Bible Study Group.

Shirley volunteered at the Collingwood Nursing Home and coordinated the speakers for the church services.

Shirley was a beautiful woman who shared her faith, her love, her time and her energy. She was a blessing to all who knew her and she will be missed.

More on How Groups Cope with Declining Membership (see also the January/February 1997 issue of Glad Tidings).

We at Mansfield, in Ontario, would like to share our "double-duty" story which started back in 1910.

Mansfield is a small village, and in 1910, was the centre of a farming community. Like many other areas, we now have recreational facilities and city commuters as well as agricultural folks. In the early 1900s most of the women worked shoulder-to-shoulder with their husbands. They felt one afternoon a month was all the free time they could manage to devote to their church group.

It was "horse and buggy" days and, often if the woman of the house could be spared, the horse could not. To be fair to the husbands and/or fathers, when winter came, they would hitch the team to the sleigh and pick up all the dedicated women along their sideroad.

At the urging of their minister's wife, a Mrs. Atkinson, they decided to organize their group, to be known as Mansfield Presbyterian Women's Missionary Society and Ladies Aid. They would meet the second Thursday afternoon of each month under the guidance of one president and one secretary, with separate treasurers looking after the finances. When offerings were taken, they had three components: envelope offering for WMS, loose change for Ladies Aid, and pennies for the Fellowship of the Least Coin. That continues to this day.

Each meeting begins with a worship service, consisting of hymns, bible reading and a devotional study. On special occasions e.g. Easter, we usually follow the Worship Service from Glad Tidings.

The Business part of the meeting comes next, with both segments getting full attention. The same women are involved so one unit often lends a hand to the other.

While our membership has declined, we are very fortunate to have a very helpful and co-operative congregation. Many of the young women who work away from home, or who are busy with other responsibilities, are very supportive at catering fund raisers and special functions.

The people have changed with the passing of time, but the original format still works and after eighty-seven years we still have a viable group working for our church, community and for mission at home and abroad.

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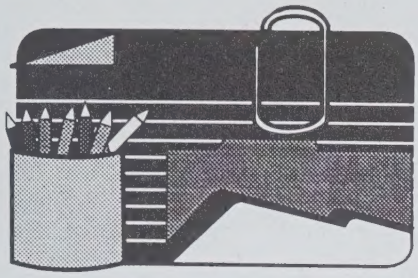

Circulation News

In the last issue of Glad Tidings we asked that if there is a change in the local group Glad Tidings secretary to please send us the name and address by the beginning of July. This is just a reminder of how important it is to have this information so that we can send the summer mailing to the proper source.

If you are transferring to another group/congregation, if possible please notify the previous and new Glad Tidings secretaries that you wish to transfer your subscription. When doing this, just give the new secretary the number from the label on your magazine for her to record on the subscription list before it is returned to the office in the fall. This will make it easier for us to find your subscription and prevent any duplication. This transaction is less costly than cancelling with one group and being added as a new subscriber with another group.

If you or someone you know is having problems with delivery of their magazine, please check with the local Post Office first. If they cannot help, then contact our office and we will check our records.

This is a good time of year to prepare for promoting the magazine in the fall. We can supply you with up to 50 copies of the Glad Tidings for promotional purposes, i.e. to your congregation. Please contact the Glad Tidings office indicating the number of copies and name of congregation. Don't forget, the Glad Tidings is for everyone, not just for WMS groups.

Katherine Allen,
Circulation Manager

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Glad Tidings

September/October 1997

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Glad Tidings

Sept./Oct. 1997 Volume 72 No.5

L. JUNE STEVENSON
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Published six times a year by the Women's Missionary Society, W D. of the Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario M3C 1J7. Tel. 1 (416) 441-1111. Fax 1 (416) 441-2825. Publications mail registration number 0606. ISSN: 00170720.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate for 1997 $10.00 including G.S.T. per year. Single copies $1.70. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Please make all money orders and cheques payable at par to Glad Tidings.

GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

"Free to Be"!

Registration hovered around the 50 mark, the temperature was over 90 degrees and a tour bus came late. Apart from a few other minor hitches, "a good time was had by all", as they say.

It was Winnipeg, Manitoba, and the event was the Western Women's Conference, June 27-29, 1997 at the University of Manitoba.

On the first evening, we reflected on the unfortunate position of women in the Bible, particularly Jepthah's daughter (Judges 11). By the end of the evening, theme speaker, Karen Timbers, minister at Elmwood, London, had given everyone permission to relax. A very successful exercise using styrofoam cups and terry cloth resulted in a bubbling good time (see right).

- Left to right: Wendy Tallon, Edythe Phillips and Laura Arbour.

Thanks to Edythe Phillips for the photographs.

The first evening ended with laughter and much humming of the theme hymn, "Come Know My Joy", written and introduced by music leader Andrew Donaldson, Co-Editor Revision of the Book of Praise and Music Director at Beaches Presbyterian, Toronto.

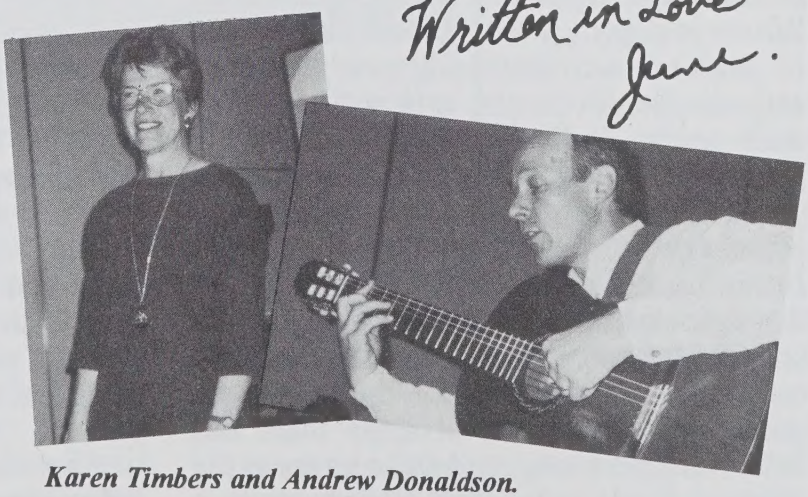
Karen continued to inspire and challenge throughout the next days with presentations and bible study. She questioned how valid was the worldview that each of us holds. There was much hilarity as Karen asked us to remember what we carried over with us from childhood about what "nice girls don't do."

A variety of workshops on Saturday seemed to satisfy everyone. Even the hot sun didn't dim the excitement as everyone waited for a double decker tour bus to take us to a park and to the historic Forks area. The evening banquet was blessed by the music of a local youth group.

Following another session on Sunday by Karen and more singing, the conference ended with a service of communion. We may have been few in numbers, but those of us who attended "Free to Be" were truly blessed. The food was excellent, service to and from the airport was gracious, and the local organizers left nothing to chance. I look forward to the next women's conference. *Where and when will it be?!*

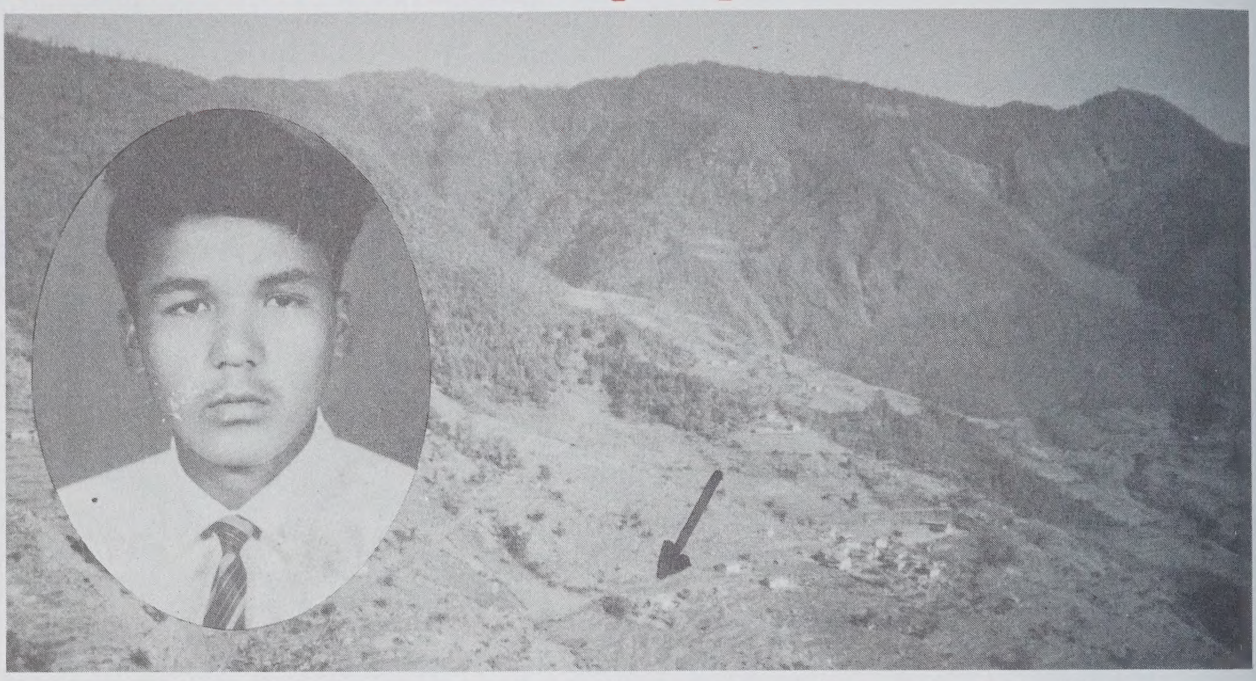
Written in Love
June.

- Waiting for the bus.



Karen Timbers and Andrew Donaldson.

The Call of Science by Gerry Kent



- Rokaya's village with his house marked with arrow. Inset: Rokaya in 1969 while studying for School Leaving Certificate Examination in Kathmandu.

The scene could be almost anywhere in the hilly area of rural Nepal at any time over several thousand years, except for one thing: high overhead a Twin Otter is making its journey from Kathmandu to the remote area of Jumla in the far west of Nepal. As it passes over the even remoter area of Jajarkot, the sight of the Twin Otter causes some people to worship it as a god, but to the nine-year-old boy, sitting on the hillside watching his father's cattle, it is a source of wonder. What is this thing far up in the sky? Where did it come from? Where is it going? Who made it fly?

Answers are not readily available. It is early in the 1960s and it is still a 12 day walk to the Indian border, which is the closest place where there is a road or a train. There are no radios here or newspapers and word about the outside world only filters in through word of mouth and through what the children learn at school–if there are books and if there are teachers. And if there is the opportunity to go. For Kali Bahadur Rokaya there has been no opportunity, and as he gazes at the terraced fields and distant Himalayas on a warm November day, he wonders if he ever will have the chance to go to school.

Someone told him it was "science" that made the plane fly. What was "science"? It must be a wonderful thing to produce something so mysterious and interesting. He wanted to learn more about it, but it was his duty to tend the cattle and work in the fields. His older brother was in school and the family could not easily cope with another son being unavailable to help with the daily struggle to survive.

Life is hard here, even though by village standards Kali Bahadur's family is well off. His father is a "medicine man", the local healer and Hindu priest (no one has even heard of Christianity), who uses herbal and other traditional cures to treat all kinds of complaints. But still the family basically lives off what the land will yield and sometimes there is not enough. People have survived here though, for hundreds of years in the slow cycle of the seasons, and in the grinding despair of poverty.

Fast forward to K. B. Rokaya today. After obtaining his doctorate in Electrical

Engineering in the Philippines in 1991, he resumed his duties as an Associate Professor at the Institute of Engineering at Nepal's main centre of higher learning, Tribhuvan University, where he has also served as Campus Chief for a one year term.

He combines his teaching duties with his leadership role in the Sagarmatha Church which he helped form several years ago. He also has a busy home. In addition to his wife and two sons, aged 15 and 12, their home has often accommodated members of an extended family–relatives and others from his and his wife's villages who have come to Kathmandu to study. Sometimes there has been as many as 12 people living in their cramped quarters on the university campus.

So how did this unschooled nine-year-old boy from Jajarkot end up as an academic and church leader with such high academic qualifications?

When Rokaya turned ten, he was finally given the chance to attend the village school. At that time "going to school" meant meeting under a large shade tree near the village, if a teacher was available. There were no pens or paper. The students would cover slates with a light covering of dirt and then scratch out their lessons using a stick or finger. The teacher expected them to memorize what he said and they would be punished if they could not recite it word for word the next morning. Although this style of learning is gradually changing in Nepali schools, it still represents a major obstacle for bright students to overcome.

There were other hurdles to face as well. The school only went to class 5 and by the time he was 13 (being promoted two grades on two occasions), Rokaya had completed all that the school could offer.

However, just to finish class 5 was considered an accomplishment in the local area. One day, Rokaya was carrying a load of grass from the fields. In order to get to his home, he had to pass by the house of the village chief, who called him over and said to him. "From today you have become the teacher." This was about 8:00 a.m. and classes started at 10:00 a.m. Rokaya dared not disobey the village leader! He had two hours to prepare for his new vocation.

But where to find clothes? All Rokaya had was the traditional one piece garment he was wearing that would not be suitable for a teacher. So he bought some cloth from the village chief (who also ran the local store), went home and hand stitched a shirt and a pair of pants. In fact during the time he was a teacher, Rokaya never received his salary because it all went to the storekeeper to pay for the clothes he had to wear.

- Briefing the King during their Majesty's official visit to the Institute of Engineering.

While teaching the lower grades, Rokaya was able to complete class 6 to 8 on his own. He still had a passion to study science but the local high school, a two-day walk away, did not teach it. Rokaya had heard that science was taught at a school in Jumla so, against his family's wishes, he set off with a friend on the difficult three-day walk. The route included going through a high mountain pass, and while returning at the end of the year, Rokaya almost died, having been trapped by a storm in the pass. The frostbite he suffered was so severe that he was initially told that his legs would have to be amputated. However his father treated him, and, after a three-month recovery, he was fully

- Some of Rokaya's relatives in his village with two visiting UMN women.

healed.

Upon arriving at the school in Jumla, his first question was: "Is science taught here?" When he received a positive answer he was determined to stay. But he had no money and no place to live. Finally he found work as a guard at a clothing store at night, which provided him a place to sleep and where the owner would give him a basic ration of food each day.

After returning from Jumla, his desire to further his education remained unabated and he was determined to go to Kathmandu, where the best schools were located. So he persuaded his father to sell the inheritance he would later receive upon his father's death in order to finance his final year of studies in Kathmandu. By this time his father had recognized his determination and, in spite of contrary pressure from other villagers, decided to support Rokaya's efforts to find out more about "science".

One problem was that his father's property could only be sold gradually, when there was a buyer available. Another problem was the lack of any postal service between Jajarkot and Kathmandu. Even when some piece of property was sold, the family would have to wait until someone they knew was going to Kathmandu and who was willing to carry the money. This sometimes resulted in Rokaya going several days without food.

At the end of class 10, students in Nepal write examinations (known as the "SLCs"), which, if passed result in the granting of a "School Leaving Certificate". The only chance that Rokaya had to further his education and learn more about science, was to finish in the top ten of those taking the SLCs since those doing so received a scholarship from the King. He said he studied like "his life was worth nothing" and managed to finish tenth out of the 18,000 students who took the examination.

Shortly after taking the examination, Rokaya returned to his village where his mother had become seriously ill. At that time Rokaya was a devout Hindu, regularly worshipping, sacrificing and reading the Hindu scriptures. With no hospital or medical care available, Rokaya tried everything else to restore his mother's health: every kind of sacrifice, every kind of offering, every kind of religious device available within Hinduism. When his mother died in spite of his efforts Rokaya became an avowed atheist, determined to have nothing further to do with religion.

However, his interest in science continued unabated. Using the scholarship from the King of Nepal, he attended a college in Kathmandu. His outstanding academic performance there earned him a scholarship to a university in Calcutta.

Rokaya's time in Calcutta was the turning point in his life. At first it was a journey into despair. He even lost interest in his studies, as life had become meaningless

for him: he had achieved his goal of being able to study science, but what had it really brought him? In a way, his life seemed over and he turned to destructive pursuits in a desperate attempt to fill the gnawing void in his soul.

A fellow student, who was a Christian, befriended Rokaya. Eventually Rokaya went to his Church where, over the period of about a year, he discussed, debated and argued vigorously about the validity of Christian doctrines. Finally, he was convinced and committed his life to Jesus Christ. He has not turned back. When he returned to Kathmandu, he met and married a Christian woman, Draupadi, also from a remote village in the West of Nepal. She, too had to overcome tremendous obstacles to further her education. Through their witness all of the members of their families have become Christians.

Rokaya's father, who became a Christian at the age of 75 has had an especially strong witness in his village. As a result several people in the local area have become Christians and a church has been started.

During the last several years, Rokaya has been on the cutting edge of the "contextualization" debate in Nepal, as the local church seeks to find the appropriate response to Nepali culture. In addition, he has spoken out boldly against corruption within Nepali society, leading the fight in the Institute of Engineering against corrupt practices in the foreign funded projects there. His courage and determination in these areas have won him many admirers.

What is the message in all of this? Rokaya feels that from a very early age God had a strong hand in his life. He feels this shows that God is working in everyone's life, Christian and non-Christian alike, in a way that seeks to draw them closer to God and into a saving knowledge of Jesus Christ. We should not be surprised; in fact we should expect that in everyone we meet and wherever we go, God has gone before us. What we need to do is somehow sense how God is working, and align ourselves with his purposes. We have a wide open invitation to do so and much joy awaits when we follow the right path.

- Gerry Kent and family. The Kents returned early in 1997 from Nepal where Gerry was working as Director of the United Mission to Nepal's Engineering and Industrial Department.

It is not far geographically from Kathmandu to Jajarkot as the crow flies–maybe 300 kilometers. But what a distance Rokaya has travelled from the boy on the hillside full of wonder, to where God has led him today. At first he thought what was drawing him onward was science, but what he found had a different name. The end of the path was not objective knowledge, but a saving relationship with the living God.

- Wedding at Gyaneshor Church, Kathmandu, February 7, 1981.

Am I Glad To See You!

by Mary Campbell

But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things...to nullify the things that are so that no one may boast before him.
I Cor. 1:27-29 (NIV)

In our circle of friends, and in our culture people find it unsophisticated to show their emotions. The only place we find an honest display of feelings is in children or the elderly.

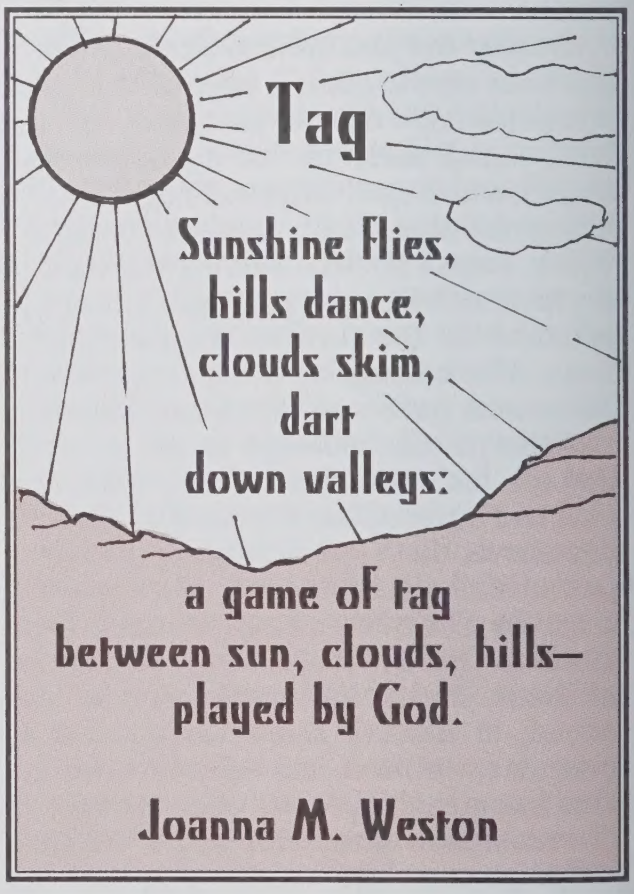
This truth hit us hard the other day when we went to see mom in the hospital. She had a serious infection and had to stay for a couple of weeks, until the poison left her body. She also suffers from memory loss. However, the memory loss can sometimes be a blessing in disguise.

When we walked into her room, her eyes widened with surprise. She gave us a huge, joyful smile, as if she hadn't seen us in months, even though we had been there the day before. She was so excited that she started to clap her hands. We could hardly speak to her for our hearts were bursting with emotion. After the clapping stopped, she looked up at us and shouted, "Am I glad to see you!"

We thought about her greeting for a long time. Our hearts had been touched in a deep way. We couldn't remember any one time that our friends had greeted us so enthusiastically or that we had been extended such a warm welcome. We knew that in her sickness, God had used her to demonstrate His love for us because she was so emotionally honest. We reflected that it would be a better world for all of us, if we could show this kind of emotion when we greeted people.

What a glorious day it will be when our loving God in heaven greets us. We caught a glimpse of God that day in the hospital room. God used someone whose mind and body were stripped of physical and mental health to make us realize His glory.

Loving God, help us to see You in the weak and despised because that is where you live the most.



"We Have Done This Ourselves"

Mvumo Village Begins Work on Borehole

by Jillian Brown

Go to the people
live among them,
learn from them,
love them.

Begin with what they know
Build on what they have:

But of the best leaders
when the work is done
the task is accomplished
the people will all remark,
"we have done this ourselves."

(old Chinese poem)

This ancient proverb is well known in development circles, but one cannot deny that it speaks the truth. On a recent field trip the village of Mvumo, certain occurrences led me to think once again of this old poem.

The village of Mvumo is located outside of Liwonde on the Shire River. In this village there is 1 of 40 literacy centres which operate out of the Church of Central Africa Presbyterian Churches and Prayer houses across Southern Malawi. Within these literacy centres, students, instructors, villagers and local leaders form development committees. In the village of Mvumo, the literacy centre development committee mobilized themselves to have a borehole built in their community.

The process began after the Blantyre Synod Projects office conducted a Participatory Learning Activity (PLA) in Mvumo in May 1996. The development committee voiced concern for the need of safe drinking water. The people living in this area have only two choices: to draw water from the polluted Shire River (and risk being eaten by a crocodile), or walk 15 kilometres to get to the nearest borehole. The development Committee asked The Projects Office to put them in touch with someone who could help. The Projects Office contacted Christian Service Committee (CSC) who put together a team to begin work on the project. A field trip was organized for March '97.

The purpose of this field trip was to survey the land that was chosen for the borehole; to get to know the people in the village and to begin orientation on how to maintain and fix their borehole, should problems occur. The literacy team from the Projects Office accompanied CSC on this trip. Interestingly, when we arrived the community of Mvumo were not the only people present, members from a neighbouring village were also there to greet us. Both villages actively participated in the literacy centre and were in a dispute over the location of the borehole, which had been decided upon at a previous meeting. This was a definite setback.

Members of both villages, CSC and Projects Office staff gathered in a small Prayer House to discuss the issue in hopes of reaching a fair solution. After an hour, the two villages had not compromised and turned to us to make a decision. "This is not our village, nor our borehole," we replied. "The decision will only effect you, not us." We then decided to leave the two

groups to discuss the problem, but we reminded them to have love for one another and to do what was fair. Someone from the Projects Office reminded the people of Ephesians 3:17,19 where it says, "May Christ dwell in your hearts through faith, as you are being rooted and grounded in love...and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God."

Twenty minutes passed before we were asked to rejoin the group. The people had decided in favour of the original plan which meant that the borehole would be placed in the village closest to the Shire River. The other village had closer access to a water hole.

Although a decision had been made, we continued to be sceptical of the other village. How would they feel about this decision later on? Would there be another dispute over the borehole in weeks to come?

The next morning we met with the village of Mvumo at 6 a.m. We began surveying the land, cutting the grass and plotting the pegs for several potential water sites. To our amazement men, women and children from both villages were present to help with the work. Instead of showing anger over the decision that had been made, these people were showing their love. "Be angry but do not sin; do not let the sun go down on your anger." (Ephesians 3:26) It was an incredible sight, one that I will never forget.

Both villages pulled together to accomplish this task. The borehole was being funded by Projects Office, drilled by CSC, but what I saw on that day was a community taking control of their own future. They were working together, toward a common goal. It was up to them to make the project work and these people were clearly full of energy, motivation and love.

CSC is soon to make another trip out to Mvumo to begin drilling and further train the village how to take care of their borehole. The people of Mvumo should be proud of their achievements, for together with their brothers and sisters they have, "done this themselves."

Jillian Brown, an International Development and Political Science major at University of Kings College and Dalhousie University, Halifax, Nova Scotia arrived in Malawi the last week of September 1996. She is now working full time at the Projects Office of the Church of Central Africa as the Development Education Communications Officer. She is responsible for keeping people aware of the programs at the Projects Office, leading workshops on the importance of Community-Based Development and assisting a class on Christian Community-Based Development at the Zomba Theological College. This position allows her to work closely with the two programs that she was already involved with for the past year, the Development Through Literacy Project (DTLP), and the Community-Based Orphan Care Program (CBOC).

Jillian is very grateful for the opportunity she has been given to work in Malawi and for the support and prayers of the Atlantic Mission Society.

Jillian is the daughter of the Rev. Paul and Mrs. Anne Brown, Little Harbour, Pictou County, Nova Scotia.

Jillian Brown is pictured doing home visiting in Ndirande outside of Community Based Orphan Blantyre Care Centre.

Another Kind of Light

Red-orange hugged Margaret from behind
In the kitchen;
She was reading Robert Bly,
The Light Around the Body.

I wanted to write a poem;
My heart was shown
A song of light.

Margaret!
My fingers are learning
To tap softly
While you read.

Still,
She left the room
Slamming
The door behind her.

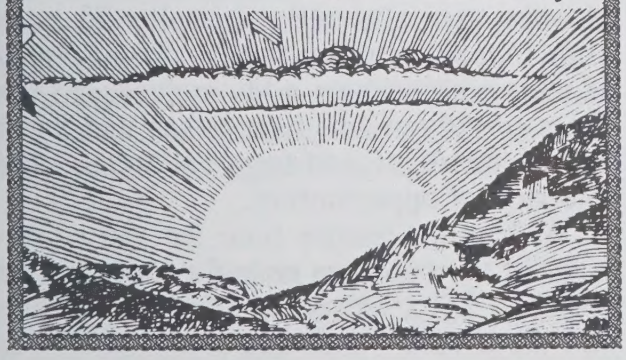
I wanted to tell her
I too
Had been writing about light,
Another kind of light.

Later,
As I was leaving my desk,
A smile from Heaven flashed
In my mind.

I apologized.
She mentioned John 8:12
And the sun began to rise.

John 8:12: Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." NRSV

Bonnie Bamberry



Chicken Little, Chicken Little
by Art White

My first pastoral charge was an 120-member church in Groveport, Ohio. After 35 years, I continue to treasure many vivid and pleasant memories of those early years in my ministry, none of which returns more inner smiles than the day the ceiling fell in on one of the congregants, a guest, and made such a "big hit" with him, I'm sure the incident flourishes happily in his memory as well....

The sanctuary was a large, single room, the front doors of which opened directly to the outside. While reading the morning Scriptures, I noticed a middle-aged couple enter quietly, engage the usher in animated conversation, then, with a gesture of recognition, point to the near left side before tiptoeing across the back and three rows down to the pew where Mr. and Mrs. Peer were seated. Lawrence and Roberta looked up in surprise, immediately breaking into wide-eyed grins as they scooted over to make room for the late-comers.

This part of the pantomime I watched in snatches while reading the Lessons. Later, during the sermon, my eye-corner snapped another shot of this voiceless sitcom: a large, 3" x 3", multi-layered paint chip fell from our peeling ceiling, hit the gentleman latecomer on the shoulder and landed "ker-thunk" in his lap; an invasion of both couples' attentiveness which resulted in much back-of-the-hand whispering, stifled guffaws and recurrent, broadly-enjoyed smiles.

As I say, this part of the passing pantomime I could only snatch-watch while preaching. After the service, the Peers apologized for the distraction(s), introduced Bob and Marilyn Randall (whose friendship dated back to grade school) and spun me the unabbreviated tale of the story I had only observed from afar.

It seems that Bob and Marilyn had decided at the last minute to stop and visit "Boney" and Roberta, whom they hadn't seen in years. The Peers' daughter-in-law

explained that they were in church, that they surely would be very, very disappointed to miss seeing them and, pointing across the back yards to the steepled building, urged the Randalls, "Why don't you go over and surprise them. It's just around the corner. They've already started. Just walk in and sit down beside them! Oh, do...."

They insisted otherwise, of course, but the more Carolyn pleaded and appealed, the more inviting the idea became, until at last Marilyn said, "Come on, Bob, let's do it. We've come all this way.... It should be fun. Let's go over and surprise them!"

"Okay, I'm game," he agreed, "but don't be surprised if the ceiling falls in..."

Positive Aging
by Maria Stam

When we talk about aging, we usually associate the word with advanced age. We seldom think of it as a process which starts at birth and continues throughout life. Our lifespan is divided in stages and each stage has its own unique experience.

As children we ventured into the unknown and the discovery of the world around us. In adolescence we searched for values and self-identification, strongly influenced by our background and education. Personal opinions and interests lead to an individual life philosophy and lifestyle in adulthood.

But our personal development continues as life constantly challenges us to adapt to new circumstances and different ideas. Openness to life's challenges at a younger age makes us more acceptable for new insights and opportunities in later years. In our present situation with the rapid advancement of technology, people are forced to be more adaptable than at any other time in history.

The sudden loss of a relative or friend, unemployment, or the breaking up of a relationship, can throw our life out of balance. But instead of becoming discouraged we can use these happenings as a challenge to achieve a greater internal stability. Through the acceptance of our human limitations we gather wisdom and insights which can prepare us for our retirement years. The first step to positive aging is the admittance of failures and the willingness to learn from past mistakes.

One of the greatest adaptations occurs when we have to let go of socially accepted values and norms by leaving the working years behind. Society measures a person by productivity, prestige and power, while freedom from the pressure of convention and competition can become a challenge to personal growth. When one needs no longer to prove oneself, personal qualifications become more important. Persons, who identify themselves only with occupational success, have greater difficulties in changing their self concept after their retirement. They may feel less valuable and less acceptable outside their circle of work, making the transition from earning a living to a life of leisure more difficult.

Retirement can become a pursuit of new discoveries. Many retired people turn to volunteer work and use their lifelong experience for the benefit of the community. They understand the value of a positive attitude which entices them to continue growing mentally and spiritually. The use of their creative ability for the development of new relationships adds meaning to the years of retirement. Loneliness can often be the result of self-segregation and the rejection of opportunities.

With more leisure time for the enjoyment of the outdoors retired people can be enriched by a closer contact with nature and the divine which can lead to a deeper

understanding of life as a whole.

The later years can be looked upon as a cultural phase, that means a phase during which our internal resources can be used to the fullest. Henri J. M. Nouwen, the author of Aging* says, "Aging does not need to be hidden or denied, but can be understood, affirmed and experienced as a process of growth by which the mystery of life is slowly revealed to us."

Positive aging is expressed in responsible living through healthy caring for our well-being by choosing the right diet and keeping physically and mentally active. A continued interest in learning about social changes keeps us in touch with the advancements of modern times. Older persons can encourage communication among the generations. They have the capacity to close the gap between young and old in functioning as story tellers, historians, and as transmitters of cultural, ethical and religious values. It is important for retired people to continue their partnership in society, and by showing their interest in a common humanity, they can help to wipe out stereotypes of old age.

Positive acceptance of aging invites us to look beyond our own life to the future and to the kind of world we wish to leave behind. The older generation has to encourage in the young a concern for the preservation of the earth's resources and a more caring attitude toward all of creation. When we use our life experiences and talents for the benefit of others, we contribute in a small way to make this world a better place.

People who look at life optimistically with a sense of humour and a twinkle in their eyes often can cope better with the process of aging than those with a pessimistic outlook. A positive attitude toward our aging enables us to accept life in gratitude to God as a gift to be cherished.

**Henri J. M. Nouwen and Walter J. Gaffney, AGING, Image Books, a Division of Doubleday & Company, Inc., Garden City, New York, 1974. (Order from WMS Book Room.)*

The Keeper of Birds

You have delivered me from the tangled stem
of a day messed with grey
for I flutter in my uncertainty
spiral downward
and You lift me up from the density of briar

Though I wound myself on the sharp blade of wind
and my frail wings beat against the ritual of despair
You offer consolation
Your Hands are my Sanctuary
and I winter in their Presence
until strong again I am set out into clear open space
and though I circle error time and again
drifting aimless
charting the skies for Truth
still You do not cage me

I fly free in Your grace
content in my migration towards You.

Barbara Mitchell

The Silent Evangelist
by Gail Northgrave

My grandmother, Gertrude was a 'silent evangelist'. She fostered many children. Once, she was asked to care for a severely mentally challenged, black infant. Apparently, no one wanted the responsibility of this child.

"She will never walk, talk, or be toilet-trained", announced the social worker, "will you take her until we find a suitable placement?"

My grandmother could never say "no" to any child in need of a home. Thus, six week old Tammy came to live with my grandparents. Love transformed that little one. By the time she was two, she was not only walking, but saying a few words and fully toilet trained. Then parting time arrived.

"You've accomplished much with Tammy", commented the social workers. "All at the centre are astonished, it's all they talk about. Now, because of your results, we have a family who wish to adopt her."

Tammy went to live in another family setting instead of being placed in an institution.

As Christians we are called to proclaim the good news (Mark 16:15), the news that Jesus is Lord. The word, "Lord" comes from the Greek "kuros" meaning supremacy, supreme in authority. We've all heard of how Jesus died on a cross to save us from our sins and of how He rose on the third day. His resurrection assures His followers of eternal bliss. But many of us forget that this life is promised to begin now. A daily, personal relationship which brings peace and joy even amid sorrow are promised to us in John, chapters 14 through 17. Each of us followers is called to proclaim this good news.

Not many of us are called to preach like Saints Peter and Paul, or even today's modern evangelists such as Billy Graham. Most of us are what I call the 'silent evangelists'. We follow the lead of Joseph and Mary–they carried the infant Jesus into the crowds and let His presence speak. Catherine DeHueck Doherty states in her book Poustinia, "It is a mystery of God's love in which He asks you to be present where often His presence is not experienced. Yours is an apostolate of bringing the Christ who dwells in you to meeting after meeting."

We, as Christ-bearers, bring Jesus into our daily world–our homes, places of employment, shopping malls, dentist's and doctor's offices. Occasionally, we are given the opportunity to speak of our faith but mostly, it will be the love we give, and our attitudes toward life, death, accidents, money, sickness, relationships and even the weather which voices our good news.

One evening I attended a workshop sponsored by Christians who visit prisoners. My brain absorbed a lot of useful information but what impressed me was the fact that while a person can live days without water or food, the same person can live only one second without hope. Alcoholics, prostitutes, mentally and physically handicapped individuals, as well as lonely and discouraged individuals represent another category of prisoners. However, the prisoner which grieves me the most is the one who has lost sight of any good news in his/her life. To all we need to show genuine love–love which demands and expects nothing in return.

My sister, Nancy, is another type of 'silent evangelist'. She entered into a man's world without choice but didn't lose her femininity. The mother of four active boys, she camps, attends baseball games, cleans up boys' messes and feeds their hungry bodies. She tackles the daily mundane chores cheerfully, radiates an inner peace and

refuses to allow disappointments or ingratitude to interfere with her optimism.

Next, we have the silent, hidden evangelists who have more time to pray for the rest of us who lead busy lives. A lot of our elderly and sick fill this role.

Edith, a senior, daily prays for a variety of worldly concerns that cover the front pages of our newspapers. She delights in having family and friends asking her to pray for specific needs.

A while back when we needed to sublease our home, she offered to pray every day for us. Just knowing she was praying brought me much comfort. Within a week, we had found a reliable tenant.

Cultivating friendships can be another method of practising 'silent evangelism'–being available in times of need, sharing our faith and praying daily for friends. As Jesus says, "...I have called you friends, because I have made known to you everything that I have heard from my Father" (John 15:15 NRSV).

Over our married years, Frank and I have cultivated many friendships. God's grace empowers us to help one another endure the stresses and struggles of life. We share our joys, our disappointments and offer encouragement whenever we gather for a meal, game of Euchre, hike, or have a music night.

No one can, by force, change others. However, our silent witnessing and proclamations will indeed change the world. Then, with Isaiah we will all declare,

How beautiful upon the mountains are
the feet of the messenger
who announces peace
who brings good news,
who announces salvation,
who says to Zion,
"Your God reigns!"
Isaiah 52:7 NRSV

Go into all the world and proclaim the good news to the whole creation. Mark 16:15 NRSV

Love so amazing demands my life, my all.

Conversion

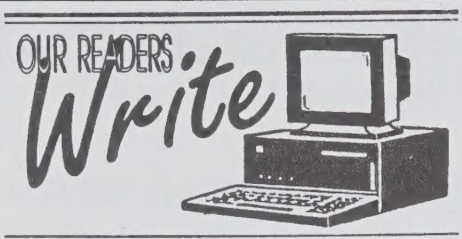
He stands in the crowded street
shivering in his rags.
The stream of traffic floats
undisturbed, passing
his pleading gesture.

I ignore his outstretched hand,
turn my eyes away
from his broken body,
then walk hastily
to widen the distance.

But as I try to escape his image,
the Spirit touches me,
shakes me out of apathy.
And suddenly I recognize Jesus
in this suffering neighbour.

I return, tend to his wounds,
share his lonely agony,
and as he forgives me,
he becomes the healer.

Maria Stam



Biting the Apple Bitter for Some!

A report on "Biting the Apple": The Third Re-Imagining Community Gathering by Druse Bryan and Lois Klempa (p 29 May/June '97) sparked some response. Some of you will remember the dialogue in Glad Tidings, in response to the first gathering in which the wisdom of Sophia was espoused.

Glad Tidings seeks to be a publication where readers are encouraged to comment on the various issues that affect Christians.

I believe this kind of exchange of views is healthy. It is helpful for all of us to know that there is a broad spectrum of viewpoints within the church and to be open in sharing our differences.

Readers who wish to reply to any issue should keep their comments brief. Editor

This article says the "gathering" celebrated and honoured women who risked. One of the women they mentioned was Eve and I quote "whose curiosity led her to risk everything for knowledge".

I don't believe we should be celebrating Eve's disobedience to God. To do so is totally unchristian.

Sincerely,
(Mrs.) Tena Corris, Smiths Falls, ON

"Biting the Apple" by Druse Bryan and Lois Klempa, is NOT Glad Tidings.

"Invited to become aware of our inner wisdom and our power"? That way lies pride and our downfall; let's stick to God's wisdom and power.

And what on earth are we doing celebrating "Eve, whose curiosity led her to risk everything for knowledge"? Since when does The Presbyterian Church in Canada value knowledge over obedience to God? True enough, she "changed the course of history"–but why would we want to celebrate the fall? I thought this was a source of grief and shame to us. What is noteworthy is not the risk but the sin, which causes us to turn in gratitude to the Lord Jesus our Saviour who redeemed us from the result of our sin (which, by the way, was death–not something, surely, to be proud of having brought on the human race!)

Finally, if Sophia is the Greek word for wisdom, let's just bless the only wise God. For blessing a name like Sophia takes us perilously close to Wicca and the Goddess Religions, which are an abomination to our God.

We overturn tables, not for the sake of overturning tables, but because they are an offence to our Lord.

In His Service,
Marg Norris
Innisfail, AB

The report "Biting the Apple" raises serious questions in my mind.

First of all, why are a group of Christians "celebrating Eve, whose curiosity led her to risk everything for knowledge"? This is a distortion of the biblical account in Genesis 3. The question at issue surely revolved around a choice: to obey God or the serpent. Eve knew that, as did Adam who "was with her" (v.6). Her first reply when tempted included the words, "But God said, 'You shall not eat of the fruit of the tree...' " (v.3). Have we become so confused that we hold up as cause for celebration a deliberate act of disobedience to God?

The writers say that "the oldest of the communion texts of the early church holds a well kept secret...". Not only have they misquoted their speaker (who is reported to have said that it was one of the oldest) but they have given a quotation without including any exact reference. This makes the quotation meaningless because we cannot openly access and therefore assess the evidence used to reach that conclusion. To what "tradition" are they referring?

The quotation comes from a work attributed to Hippolytus, the so-called Apostolic Tradition, written in the early 3rd Century

A.D.

There is a much earlier, well-attested reference to the practice of communion in the early church. This reference is to be found in Paul's First Letter to the Corinthians which dates from 52-55 A.D.

In Chapter 11 vv. 23ff. Paul refers back to Christ's institution of the sacrament. In each instance where that is recorded (Mt. 26; Mk. 14; Luke 22) Christ refers to the "fruit of the vine". Evidently, the cup held wine.

Paul's letter refers to the "cup" (not three cups) and several other writers, all earlier than Hippolytus, bear witness that a single cup (not three) continued to be the practice in the Church. [These sources include The Didache, Ignatius, Justin Martyr and Irenaeus.]

In Vol. 1 of The Ante-Nicene Fathers (Grand Rapids: Eerdmans, reprint 1950) we read that Ignatius (ca. A.D. 107) writes: *Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to (shew forth) the unity of His blood...* (Philadelphians 4; p.81)

Similarly, Irenaeus (late 2nd. Century): *...He took that created thing bread...And the cup likewise, which is part of that creation to which we belong. He confessed to be His blood...(*Against Heresies 4.17.5: p.484)

We are told that the name of the Gathering was: Naming, Claiming and Re-Imagining Power. The writers make much of this. Why? We are exhorted as Christians to "serve one another in love" (Gal. 5.13). However far short we may fall in practice from that ideal, mutual service and not power-seeking must surely be our aim. Where power takes centre stage justice is ill served.

An example of this occurs earlier in their Report where they dismiss their critics as "conservative groups both in Canada and in the United States". They thereby pigeonhole persons who disagree with them. This shows a lack of discernment on their part.

The practices described and the mood of the Report make the communion cup into a divisive factor. Surely Christ instituted it as the one central symbol around which all those who love Him as Lord can gather united in our worship of God. It is not something to which we bring our own private agendas. It is to that one cup that we, from many diverse backgrounds, come together as sisters and brothers. It is from that shared experience of communal worship that we go out to witness through our actions and words, in whatever sphere we are placed, to the saving grace of God.

Let us, therefore, "examine ourselves and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgement against themselves" (I Cor. 11. 28-29, NRSV).

Sincerely,
Olive Regina Anstice, Toronto, ON
(Life Member, WMS)

Dear Editor:

You have invited us to respond briefly to three letters in response to our report "Biting the Apple".... We are happy to respond - to be brief is difficult !

The 2nd Creation Story (Genesis 2:4b-3:2) has been interpreted, by Jewish and Christian traditions that postdate the Hebrew Bible, and by a long history of western scholarship, in ways that have been used to keep women subordinate and silent–and even to label them as the source of evil. For example:

Let a woman learn in silence and with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. (1 Timothy 2:11-13)

From a woman sin had its beginning, and because of her we all die. (Ecclesiasticus - Sir, 25: 24-26)

And do you not know that you are each an Eve? ...You are the devil's gateway; you are the unsealer of that tree; you are she

who persuaded him whom the devil was not valiant enough to attack You destroyed so easily God's image, man. On account of your desert–that is, death–even the Son of God had to die. (Tertullian–DeCultu Fem. 1,1)

The Apple Ritual used at the ReImagining Gathering does not celebrate Eve's disobedience, as suggested....It celebrates her curiosity and desire for knowledge.

The TV series entitled *Women, A True Story*, which ran for six consecutive weeks a few months ago, had one episode on education. It was entitled *The Need To Know*. Susan Sarandon, narrator, in her introduction commented as follows: "How might the world be different today if all women had been allowed to develop their minds ....what ideas were never explored, ...what knowledge lost" and then she asks, "What lies at the heart of this age-old refusal to educate women ?...It all started with Eve."

If the Apple Ritual is a distortion of the biblical account as Olive Anstice claims, it certainly is not the first time the account has been distorted - only this time the consequences for women are favourable rather than disastrous.

In speaking about the Ritual of Milk and Honey we certainly did not intend to say that it was the oldest of the communion texts when the author herself says it is one of the oldest. Nostri culpa-the fault is ours! However, it was never our intention to prove that the ritual was the oldest of the communion texts, but simply to inform those who thought that the ReImagining Community had made up the ritual that this was not the case. That being stated, the writer has completely misunderstood the purpose of the ritual. It was never meant to replace the Communion Service. The writer charges that the ritual is divisive since "Christ instituted it (the last supper) as the one central symbol around which all those who love Him as Lord can gather united in our worship of God." How ironic! It is precisely because all Christians are not allowed to participate together in the Lord's Supper that this ritual was used.

The writer criticizes the theme of the Gathering, Naming, Claiming and ReImagining Power, and speaks about power-sharing. Everyone has power of some kind. The question is how do we use the power that we have. Surely this is an important theme for women to consider.

Finally, in reporting that the first Gathering held in 1993 was "roundly criticized by conservative groups " the writer accuses us of "pigeonholing" those who disagree with us. We were simply stating a fact. Robert McAffee Brown, a distinguished ecumenical theologian who taught for many years at Union Theological Seminary in New York City and then at Stanford, has this to say in his report of the first ReImagining Gathering:

"The Presbyterian Layman is an unofficial newspaper, published by the conservative wing of the denomination, with a well-deserved reputation for distortion of fact and stridency of tone. In reporting the Minneapolis conference it lived up to is reputation." (*Renewal 2 Newsletter, Monday April 11, 1994, ReImagining Our Faith: A Rebuttal and an Affirmation, Part One.)*

We did not attend that first ReImagining Gathering, but we did read the report of the Presbyterian Layman on the Gathering we did attend last November. We certainly agree. They do distort the facts.

Druse Bryan and Lois Klempa

P.S. If one desires to "access and therefore assess the evidence..." one should have no trouble obtaining Professor Heather Murray Elkin's address through any University.

Freckle is a golden Labrador dog, a friendly, obedient creature. All her mistress' friends accept and love her. Freckle is a working dog–her mistress is blind. Each Sunday Freckle guides her mistress to church.

Freckle is the only member of the congregation that is allowed to sleep through the sermon, which she does, curled into a little ball under her mistress' chair. Her mistress sings in the choir and sometimes Freckle guides her to the front of the church where the choir stands. Freckle, however, does not join in the chorus. She is a very quiet dog.

Her mistress is Darlene Jones who is the secretary of our WMS group, so Freckle comes to WMS also. Last month, we asked Darlene to tell us something about Freckle and how she came to be Darlene's guide and companion.

"Well," said Darlene, "I had a couple of scary incidents when crossing the busy street, so I decided that it would be a good idea to get a 'seeing eye' dog. She is also company for me."

Darlene gave us some instructions and tips on how to treat Freckle. "Please do not pet her when she is in harness," says Darlene. "You may do so when she does not have her harness on. Also please do not offer her food, candy or treats at *any time.* She gets proper meals at regular times."

"Please do not speak to her when she is working–that is when she has her harness on." Speaking to Freckle while she has her harness on confuses her and she does not know whom she is to obey.

Freckle is a wonderful example of how the creatures God has put on this earth can be of service to humans, if we only have the understanding of how to treat them so that they can be companions and workers.

Kay Berry,
Richmond, BC

- Darlene and Freckle at Synodical.

NOW AVAILABLE:
Inclusive Language Workshop
Watch Your Language

- Written by Lois Klempa and Ann Blane as a result of the Five-Year Plan. Divided into two sections - *Language about People* and *Language about God*, this study may be done in a day long session or over several meetings. Using scripture, a skit, and various exercises, participants will examine their feelings about this issue and have an opportunity to discuss with others what is a burning issue for some and a non-issue for others.

Participants can explore these issues in a sensitive but fun way.

You may order the Inclusive Language Workshop from the WMS Book Room (see ordering information page 28). Price to be announced.

My Sister, the Stranger

by Diane Dadian

Maybe you saw her in church last Sunday. Do you remember the African lady with all the children? You wanted to welcome her to church but you suddenly felt too shy.

Later you were angry with yourself. "Hello!" and "Welcome!" are not difficult words to say. Why did you freeze up at the wrong time?

Was it her clothes? Face it, nobody else in church wore such elaborate, colourful African dress. Did the clothes scare you?

Maybe it was the look of suffering in her dark eyes that held you back. Did you suddenly feel very helpless and ignorant? Did you feel someone more qualified should speak to her? Someone like the WMS president?

What if the WMS president is you?

Meanwhile not too far from church, "Martha" sits in a beat-up old chair. The children are finally down for their naps or else playing quietly. Maybe things are too quiet?

Her thoughts are jumbled. Where is God in Canada? Did she leave God behind in Africa? God promised never to leave her or forsake her but–where is God?

Was God there in that cold church where nobody spoke to her? She had hoped that church would be a respite from her difficult confusing week.

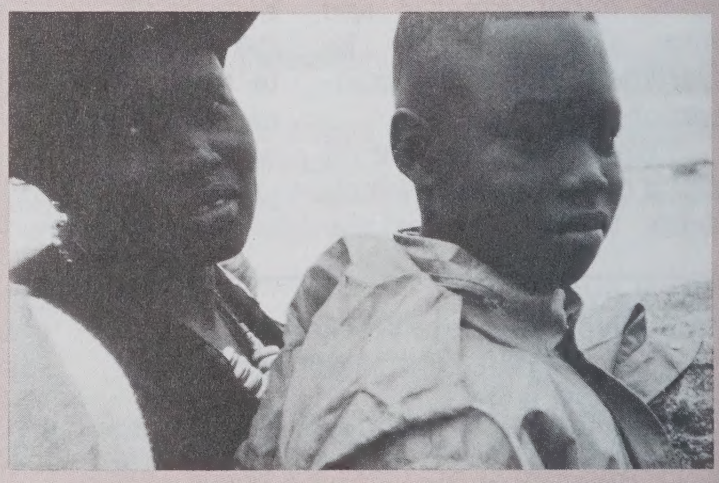
Back home she had gathered with the other women for support. They prayed for each other. They did practical things for each other and talked to each other constantly.

A child sick with a fever? The women agreed in prayer together and sometimes healing came. Whatever the answer, they shared it.

The time came when they had to flee their homes. They ran, clutching babies, a little food. Counting heads, they praised God that all the children were still with them.

Together they began the long walk to the border and eventually the refugee camp. Together they changed the subject when a small child would wail, "Where's Daddy?" Few of them knew. Perhaps they were already widowed and just didn't know it yet.

And they bore the bad news together, "Martha" mused. In the end some learned they really were widows and others were happily reunited. Still others existed in a



- "Martha' and her son on an outing to Niagara Falls. She is a medical doctor in her own country, a single parent scraping by with menial labour, who hasn't seen her husband for two years. She is the sister of Yar, mentioned in this article.

sort of grayness with a husband wounded in body or spirit, transformed into a stranger. But they bore it together.

Home from the cold Canadian church that Sunday, "Martha" wondered how she could go on. God had brought her to Canada and she was truly grateful for the chance this gave her children. Her husband was one of the missing ones. Perhaps in time he would be located.

What she missed was sisters. Sisters in the Lord!

If only her English was better! If only someone would speak! Did the colour of her skin matter that much? Was it the fact that she came from Africa? Couldn't they see her heart?

Can Broken Hearts Sing?
For Study and Reflection on Refugees

Read the following passages: Psalm 137:1-6; I Corinthians 12:12-13, 26; II Kings 25. Then reflect on the following meditation.

Have you ever felt overwhelming grief? Have you ever been so heartbroken that the smallest reminder of your loss could set you off in floods of tears?

Widows can sometimes be overcome by finding a stray glove unexpectedly or an old jacket left behind after packing up their husband's belongings. One small reminder brings up the entire past.

In Psalm 137 we see such a grief. The remaining "children of Israel" were captives in far-away Babylon. When someone asked them for one of their traditional happy songs, they were overcome with grief. They hung up their harps on the branches of the poplar trees and wept. How could they sing when all their memories came crowding in?

They remembered Zion. They wept over their loss of Zion. But–what was Zion?

"Zion" is another name for Jerusalem. (Isaiah 2:3) This was the city built by David and the focal point of Israel. It was here that David's son Solomon built the temple of the Lord. It was here that the Ark of the Covenant came to rest in a permanent location.

The captives in far-away Babylon remembered Jerusalem very clearly! The Babylonians had laid siege to the city for about a year and a half. At the end there was no food at all. King Zedekiah had been captured and forced to watch the execution of his sons before he himself was blinded. Then he was taken away in shackles to Babylon.

The walls of Jerusalem were broken down, the King's palace and all other important buildings were burned, the temple looted and then destroyed, and nearly all the people taken away as captives.

- Strong Christians whose future rests in the hands of Canadian Immigration - and God!

Only the poorest people were left to work the vineyards and the land under armed supervision.

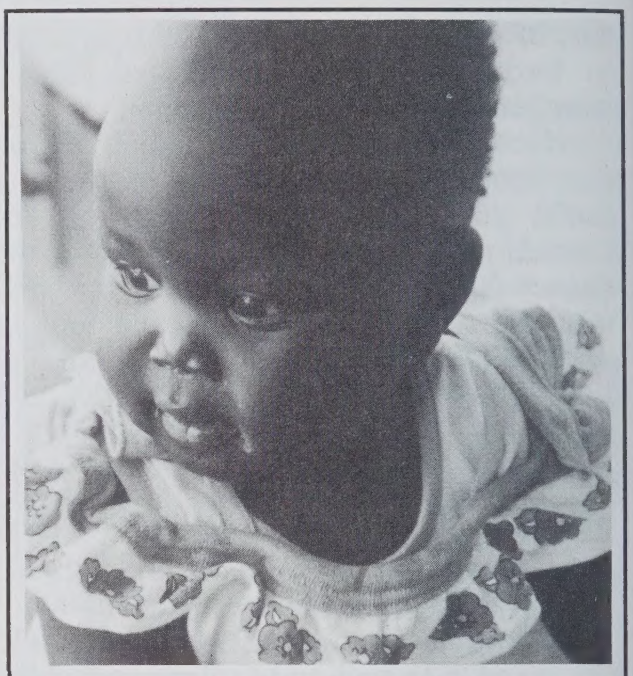
Why didn't the survivors feel like singing? Isn't the very question insensitive?

The writer asks, "How can we sing the songs of the Lord while in a foreign land?"

He was thinking about the devastation of all that they had held dear. There was nothing back home any more. There was no home.

We meet people like that today in Canada, people who have survived a holocaust. Everything and nearly everyone they ever held dear has been destroyed. Now they have come to a new land to start over. But the very centre of their beings has been savagely hurt.

We are reminded of the human body and its many parts. I am more than just a left foot or a spleen. I (and you!) am fearfully and wonderfully made. I am a whole made up of many separate parts. If my right elbow is hurt, all of me feels the shock. Step on my toe and my brain reacts.



- A new arrival in every sense! What will life hold for this clever daughter of struggling Sudanese refugees, now living in North America.

Survivor Grief
(A Sister's Lament)

In that your face was smashed by
a thousand bombs
and you are gone
into that dark night
while I ate my bread
in Canada.

Or that you cannot rest
your head in peace
but with heavy feet
you plod all night
while I sleep safe
in Canada.

And hungry, lost, in pain
you slide
past reproach
into lonely death
in Canada.

Diane Dadian

Christ too has only one body. It extends through time, down along the centuries connecting us with the apostles and all His other dear ones. And Christ's body extends worldwide. We are a church/body with parts in Timmins and Timbuktu, Cape Breton and Cape Verde, London, Ontario and London, England.

If a part of His body is injured in China, we should feel it in Canada. If part of His body is brutalized in Sudan or Liberia, we should ache here.

The psalmist shows us how much pain a person can feel. It is the same pain felt by Yar, a quiet woman with a clever husband and three bright children. In a very short time her mother was killed and her husband murdered. Then the two older children died. Bereft she returned to her home town, a place shattered by war. There was little food there. Is she waiting for death? Relief efforts seldom reach that part of Sudan.

Or can we share the pain and anguish felt by Yar's sister in Canada? She has lost most of her loved ones. She longs to take the food from her table and give it to Yar's surviving child, a seven-year-old. But there is no way to do it. Read the poem "Survivor Grief" and reflect on these things.

Ask, can this sister sing the songs of the Lord in Canada?

As we feel her pain, we embrace her and share with her. We weep together for the death of children, the destruction of homes. Then, together, we sing the songs of the Lord.

Suggested actions to take:

1. Read Mary Jo Leddy's new book, **At the Border Called Hope**, Harper Collins, 1997; available at the WMS Book Room for $26.00; or at local book stores.

2. For information on how to sponsor a refugee: Contact WGRR–Working Group on Refugee Resettlement, 1339 King Street West, Suite 3, Toronto, Ontario M6K 1H2 (416) 588-1612, or contact PWS&D at 50 Wynford Drive, (416) 441-1111.

OR you could contact Diane Dadian, 32A Vermont Avenue, Toronto, Ontario M6G 1X7, (416) 536-6216. (Diane has several Christian families who need help in sponsoring loved ones now in refugee camps.)

3. Remind your local MPs of your concern for the plight of refugees, noting that less than 15% of newcomers to Canada each year are refugees!

4. Pray that God will bring across your path any refugees in your community. No matter how remote!

– Diane Dadian, former group secretary of Knox Spadina WMS, is available for speaking engagements in local groups. She will be happy to bring African friends with her.

Teach Me How to Pray

An exercise to help you focus on meaningful prayer.

1. Divide your group into groups of eight people. Ask each small group to **talk about and then to pray for global concerns**: things you have recently heard and/or read about through the media. (Allow 10 minutes for discussion and five minutes for prayer, letting people who wish to, volunteer to pray)

2. Next divide each group in half so that there are four people in each group. **Talk about and pray for concerns in your local congregation(s).** (Allow 10 minutes for discussion and five minutes for prayer.)

3. Finally, divide each group in half again so that people are in pairs. Ask each one to share their **personal concerns** with the other, then each one will pray for their partner. (Allow 10 minutes for discussion and 10 minutes for prayer.)

Note: If your group does not divide evenly by eight, arrange your numbers so that you end up with two people in the final group. (In some cases you might have three, but no more.)

BREAD FOR A BROKEN WORLD

Thanksgiving Service of Worship

by Sharon Scott

Make copies of the Service for all participants.
Choose a Leader and Voices 1 & 2.
If possible, have participants seated in a circle with a round table in the centre.
You will need a loaf of bread and a table cloth.

When everyone is seated, the leader will place the loaf of bread on the table and will break the bread in two.

Call to Worship:

Leader: O give thanks to God for all the goodness we are shown! God's steadfast love endures forever!
People: We come from the east and the west, the north and the south, to give God thanks and praise!
Leader: Once we were a wandering people, hungry and thirsty in a desert land.
People: We cried to God to deliver us, and we were led to a new land rich in promise and harvest.
Unison: We give thanks for God's steadfast love! God quenches the thirsty, fills the hungry, and leads us from the desert land to a harvest home.

Hymn: For the fruits of His creation (#570 Book of Praise, 1972 edition) OR The Summons: Will you come and follow me vs 1-3 (# 634 Book of Praise, 1997 edition OR Sampler Book of Praise 1996)

Leader: Is there ABUNDANCE OR SCARCITY in our world?
What does the wisdom of the world say?
What does the Word of the Lord say?
Let us hear the wisdom of the world and the word of the Lord:

Voice 1 There is not enough food! (PAUSE)

Voice 2 But the word of the Lord says: 'I have heard the complaining of the Israelites; say to them, "At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I the Lord am your God." ' (Exodus 16:12)

Voice 1 There are too many people to feed! (PAUSE)

Voice 2 But scripture says: 'Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples; and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve great

baskets full.' (Matthew 14:19-20)

Voice 1 Growing more food will mean less hunger in poor countries. (PAUSE)

Voice 2 But scripture says: 'There was a rich man who was dressed in purple and fine linen, and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table.' (Luke 16:19-21)

Voice 1 Hunger is a contest between rich countries and poor countries. (PAUSE)

Voice 2 But scripture says: 'We know love by this, that he laid down his life for us–and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?' 1 John 3:16-17

Voice 1 Hunger can be solved by redistributing the food to the hungry. (PAUSE)

Voice 2 But scripture says: 'Cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.' Isaiah 1:17

Voice 1 A strong military defense provides a secure environment in which people can prosper. (PAUSE)

Voice 2 But scripture says: 'They shall beat their swords into plowshares, and their spears into pruning hooks.' (Micah 4:3)

Leader: Do we accept the wisdom of the world or the Word of the Lord–is there SCARCITY or ABUNDANCE?
The world tells us there's never enough!
Christ tells us there's more than enough!

THANKSGIVING

Leader: Loving and merciful God, we thank you for BREAD for the journey.
bread for our bodies, minds and hearts
bread for all people
our daily bread

We thank you for COMPANIONS on the journey.
for our friends and family
for our local W.M.S. groups
for the W.M.S. staff
for the W.M.S. Executive
for our regional staff
for overseas staff

We thank you for TOOLS for the journey.
talents, skills and commitment to be used
in your service

We thank you for a TASK to be done.
to be instruments of your love in all places
and at all times.

PRAYERS OF THE PEOPLE
Leader: Let us pray;

for those who have, that they will be moved to share
for those who have not, that they may receive their share
for the southern partners of Presbyterian World Service & Development,
who work for a better quality of life for all members of the community
for organizations like the Canadian Foodgrains Bank
who are committed to Food Security areas of our world
where there is no food security
for international meetings such as the Asia Pacific Economic
Cooperation (APEC), Leaders' Summit and the APEC People's
Summit which meet in Vancouver in November, 1997
where discussions and decisions which affect the quality of life
of millions of people take place
for congregational and ecumenical initiatives which are concerned
with the causes of hunger and are involved in actions to alleviate
hunger locally and internationally
and especially for children in Canada and around the world
who do not have enough to eat
and for ourselves that we may be your people in the world,
in word and in deed, in spirit and in truth.
We ask this in Christ's name. Amen

Offering & Offertory Prayer

May these offerings be an expression of our gratitude for the bread of Christ that we have received. May these gifts be used to bring the Good News to all those who hunger and thirst for you.

Hymn: Lord, as we rise to leave (#320 Book of Praise, 1972 edition) OR The Summons vs 4,5 (#634 Book of Praise, 1997 edition)

Blessing:
God sends us into the world to serve, carrying the peace of Christ, the love of God, and the encouragement of the Holy Spirit. Amen

1 Reprinted by permission of the publisher from *Bread for the Journey*, ed. Ruth C. Duck. Copyright 1981 The Pilgrim Press.

- Sharon Scott is the former Western Development Educator for PWS&D and is presently working on an ecumenical committee preparing for the churches informed participation in the APEC meetings in November, 1997.

What is Happening With Twinning?

There are over 9,000 W.M.S. members in more than 500 groups and affiliates covering the area from eastern Quebec to Vancouver Island in B.C.

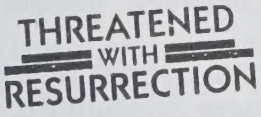
A "Twinning" booklet listing all these groups and a contact person for each, was prepared last year. A copy of this booklet was sent to each presbyterial president in September, 1996.

The idea of connecting with other groups through mail (or e-mail) arose out of Action #72 of the Five Year Plan, Threatened With Resurrection: *To develop a process to twin groups across the WMS who would like to exchange ideas, prayer requests, general information and support.*

Many W.M.S. groups are struggling to remain active as members age. Some groups have been forced to disband, while others attempt to stay active when their church has closed. Some groups are active and trying new ideas to expand membership. It is important in these days of change and transition that communication be strengthened. We need to pray for each other, to share ideas and experiences. We need to be aware of the purpose which unites us to one another and to our faith in Jesus Christ.

If your group would like to be a part of the "twinning" program, contact your presbyterial president for more information.

If you are already doing something in this area, write up your experiences and share them with others. Send to Program Secretary Margaret Greig. Maybe your group will appear in the Glad Tidings.



Focus on the Future Committee

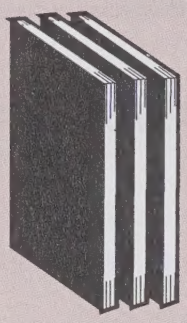
Glad Tidings Receives Award:

The Glad Tidings magazine took first place for the cover photo by Phil Nicholls on the September/October 1996 issue (see accompanying photo).

The award was part of the recent Canadian Church Press awards given each year.

Of the photo the judge had this to say: "Simple dramatic angle brings the subject alive. You can almost hear the beating of wings."

One of the leaders in numbers of prizes was the Presbyterian Record, with six awards. The Record also received the top award, the A.C. Forrest Memorial Award for "Broken Vows: The Death and Resurrection of a Marriage" which appeared anonymously. It shared first place with the United Church Observer.



BOOKS

Order from:
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Please do not send payment with your order. (An invoice including postage and applicable tax will be sent with your order.) Please include name and location of congregation.

Family: An Exploration *by Betty Jane Wylie. Published by Northstone. Price $19.95*

An excellent resource book that could be used in conjunction with our 1997/1998 study, Living as Christians in a Violent Society.

The book is divided into six parts and stresses there are two kinds of family–the family of origin, that is the one we were born into, and the family of procreation. In today's world we have double income families, lone parent families, childless couples, same sex families (with or without children), grand old families (with or without grandchildren), extended families and an ever increasing number of single households.

Family is a stronger agent in the educational process than the school, a stronger teacher of values than the church and a stronger influence on the socialization process of children than the media.

Traditions have changed in families as our children struggle with divorce, custody, step-parents, abuse, drugs and violence.

Raising a child is an adventure, one of the most important jobs we can undertake. Doing it alone in a single parent family is a major achievement.

A family must contribute to the well-being and smooth functioning of the unit, according to their abilities. As a family we must learn compassion, patience, tolerance and forgiveness, and remember those often quoted words about love in I Corinthians 13:4-13.

Ms. Wylie sums up this interesting book by stating that family is a process and families are for processing people until they are ready.

Margaret McGillivray

Mothers & Daughters *by Madeleine L'Engle. Photography by Maria Rooney. Published by Northstone. Hardcover $24.95*

This delightful book arrived on my desk just before Mother's Day. It was like a gift to me. In this 111-page coffee table style book, well known author Madeleine L'Engle teams up with her photographer daughter Maria Rooney to offer a look into the relationships between mothers and daughters.

Knowing their own special relationship makes this book more meaningful. Maria was adopted by the L'Engles at the age of seven after both her parents had died. "My new family was familiar to me because we had spent many happy times together, and I had even had many of my birthdays at their house. But I was seven years old, an only child, and completely shell-shocked when I was suddenly thrust into this family, with two children already there."

Of her relationship with L'Engle she says, "We had to learn to be mother and daughter....the love continues to grow.... And that is why I am in awe of the power of a mother's love...."

In the book, L'Engle offers inspiring stories and reflections, and Rooney provides dozens of black-and-white photographs of

women's lives across the generations. L'Engle tells of the many different kinds of mothers and daughters: tender young mothers with their babies, moms with toddlers and tomboys, moms with impatient teenagers, and so on.

The result is not just a celebration of motherhood but a tribute to adoptive relationships. This book is a keeper. I am keeping it to enjoy for now. When the time is right I will pass it on to my daughter.

L. June Stevenson

Out in the Open: Life on the Street. Photography by Bob Ballantyne. Northstone Publishing Inc. Price $19.95

Rebel

"People are kind.
This lady saw me
begging and brought
me two big hamburgers
and a milkshake,
but what broke my heart
was her little girl
offering me her coat."

This is just one of the many profound, heart wrenching poems and pieces of prose by people living on the street. As I read Rebel's poem and the others, several parables kept coming to mind, The Good Samaritan and The Goats and Sheep.

As one reads their poems, one can sense the strong feelings and deep dark emotions of frustration, despair and hopelessness. In fact after reading two or three of these poems, you almost want to close the book because you can hear, feel, smell, taste, and touch the hurt and pain of those who live on the street. And yet, you go on.

A fourteen-year-old addict in treatment says, 'When a trout rising to a fly gets hooked on a line and finds himself unable to swim freely, he begins a fight which results in struggles and splashes and sometimes an escape. Often, of course, the situation is too tough for him. In the same way, the human being struggles with the hooks that catch him. Sometimes he masters his difficulties. Sometimes they are too tough for him. His struggle is all that the world sees and it naturally misunderstands him. It is hard for a free fish to understand what is happening to a hooked one.'

And then there are the pictures, captured by Bob Ballantyne. If words don't say it all, the pictures most certainly do. Bob Ballantyne has done a terrific job of capturing the pain, the hurt, the despair, and the hopelessness of women, men, youth and children of all ethnic backgrounds who because of circumstance have found themselves living on the street.

This book would be a wonderful resource to have in the church. It could be used as one of the resources for those using the Mission Study Loaves and Fishes. It has been endorsed by the National Anti-Poverty Organization. Part of the proceeds from the sale of this book will go to the Open Door Inner City Ministry in Victoria, BC and to the National Anti-Poverty Association. It is a book that makes you stop and think about what we have and what we could be doing.

Ann Blane

BOOK ROOM MANAGER HIRED

Beginning August 25, 1997 Patricia (Trish) Heidebrecht will assume responsibility as Book Room Manager for the WMS. Trish has been Manager of the United Church of Canada Bookroom in Toronto since 1994. For eight years prior to that she was their Bookroom Resources Manager.

Trish writes curriculum for adults and children and works as Christian Education Consultant, specifically with youth, at Caven Presbyterian Church in Bolton. She is presently a member of the Kerygma (International) Program Resources Editorial Board and Marketing Consultant.

With the United Church Bookroom, Trish has had experience evaluating and recommending resources, public speaking, supervising staff and travelling with displays.

- Trish Heidebrecht

Forward in Faith

At the Council Meeting in May, a table discussion was held on finances. I asked all to be part of the finance committee and give us recommendations for 1999. After studying the recommendations, I am pleased that the majority confirm the actions of the Council Executive. Sometimes the vision of a small group may not be the accepted opinion of the constituency as a whole. I thank all for their part in giving guidance to the finance committee.

Endowment Funds have helped many young people this past summer. Seven young adults received financial aid to go to the Youth Summit. WMS was thanked many times at the General Assembly held in Ottawa. Funds were given to the Rise Up Conference for Handbooks. Two students at Knox College received funds as well. A brochure is in the planning stage to give information on what funds are available for distribution.

The WMS as directed by Council meeting of 1996 invested $75,000 in the Ecumenical Development Cooperative Society. These funds are borrowed by women in Third World countries to create jobs.

Thank you for your continued support.

Irene Nesbitt, Treasurer

Know that gold and timber...Are God's on loan to stewards to fashion and to share.

#572 Book of Praise 1972 edition.

WMS ESTIMATES FOR 1998

MISSION EDUCATION	
Salaries	$275,000
Benefits	55,000
Health/dental benefits	12,000
Travel expenses/deputation	10,000
Program expenses	2,500
Glad Tidings	15,000
Training events	1,000
Overseas travel	2,000
	$372,500
ADMINISTRATION	
Salary	$37,000
Benefits	7,000
Health/dental benefits	1,750
Presidents expenses	4,000
Annual Council meeting	26,000
Annual reports	5,300
Executive/Committee exp.	10,000
Five- year planning	5,000
General contingency	1,000
Life membership/youth pins	1,000
Office equipment	7,500
Office expenses	17,000
Audit/legal fees	10,000
Insurance	4,000
Continuing education	4,000
Consultative travel	7,000
	$147,550
GRANTS	
Life & Mission Agency	
Regional Staff	$390,000
Mission	150,000
Children/Youth	17,000
Outside Organ. Mem. fees	2,500
Christian Literature	10,000
	$569,500
TOTAL	**$1,089,550**

These estimates were approved by the May Council Meeting.

Dear Friends

The Inglis Family
Church of Central Africa, Presbyterian
Blantyre Synod
Box 413
Blantyre, Malawi
Africa
Easter 1997

This first letter from Malawi is written through the lens of our arrival here almost 12 years after we departed as a family in 1985. On the surface, much is the same. Blantyre still has three main streets which form a triangle; the banks, post office and supermarkets have the same vantage point. The rainy season came on time and brought with it the first fruits of the harvest. There are even the same restaurants with basically the same menus. On the Blantyre Mission, where we live, the curriculum I devised in 1982 for communicants classes is still being taught and by the same two leaders. Linda pulled some song sheets from behind the Sunday School cupboard and found they were ones she had written out in 1985 and were still being sung!

But how quickly the similarities end! Malawi is now a multi-party democracy and the opposition is boycotting parliament because the governing party has raided the northern party of its most talented members in order to boost its own, sagging popularity. There are real newspapers on the street that actually carry informed content about the nation and the world.

There are other, less sanguine changes. The beautiful, forested Ndirande Mountain which dominates Blantyre's landscape is now completely denuded of all trees. Electricity and water are often off for long hours each day playing havoc with computers and urban life in general.

Crime is now a major issue with the affluent having night guards as well as electronic panic buttons which bring armed guards to your house within minutes. Guns have come in from the Mozambican civil war. Criminal elements have come in from Zaire and Rwanda. It's not safe to be out at night any more.

The police have no cars so if you phone them at 3 a.m. (assuming you have a phone which we don't) they will ask you to come and pick them up. The local sick humour replies, "Sorry, I can't come just now as I seem to be tied up!"

These "changes" have to be considered in the light of two elements. First, most Malawians are just as friendly as ever; still as quick with a smile and a helping hand. They are working hard to provide for families, support their churches and see the new democracy survive. But all of this is happening against the second issue which must be addressed–the Structural Adjustment Program (SAP) of the World Bank.

Paul in Ephesians 6 talks about "principalities and powers". On a literal level, it seems to suggest the whole fate of the world is being played out in a realm beyond our control or even understanding. This interpretation cannot be totally ignored. Evil has a power and pervasiveness beyond mere human origin or control. However, to leave completely the "principalities and powers" in another sphere overlooks the way evil incarnates in the structures of our societies. [Note: Glenn goes on to describe the "new" Malawi, the difficulties that so many third world nations are having with debt repayment, and the effects on their daily life. He says that the average Malawian is about four times poorer in 1997 than in 1977!]

["So, I am angry," he says, "at a world economic system that is being structured to satisfy the rich minority who in most countries are not interested in poverty alleviation but rather in making sure the state hires more police and builds more prisons. Otherwise, down with government 'interference' and let the free market prevail!"]

There are lighter and brighter sides to life. Luke is managing to cope with school uniforms and learning that standing before a teacher with your hands in your pockets

is worth a detention. But there are compensations like great facilities and classmates from all over the world. Naomi is in the last year of primary school and will join Luke at St. Andrew's in September.

Linda has been minding the home front, helping and encouraging the kids through these tough early days of countless adjustments. She is helping out with the Sunday School at St. Michael's & All Angels; yes, that's our 106-year-old Presbyterian 'cathedral' on the Mission, and will probably get involved with children's work in some capacity. AIDS orphans are increasing at a rate of 100 per day in Malawi so there is no shortage of need.

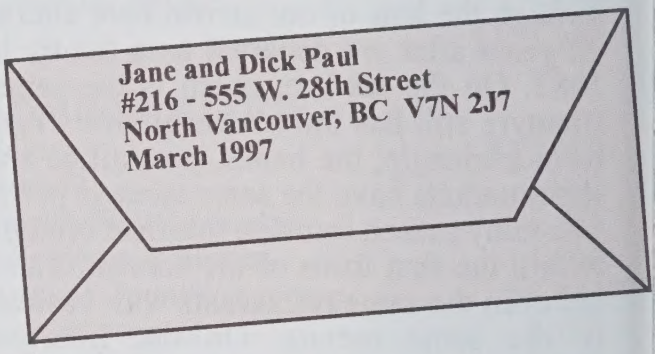
My main work is within the Projects Office of Blantyre Synod. I am head of the Church and Society Desk and the main area of responsibility is Human Rights Education. Edgar Hielema who was a volunteer from the PCC from 1993-95 did some fine work in beginning a system of civic education within the Church. It became obvious that this work plus human rights promotion is vitally important in fledgling democracy. So the Dutch Inter-Church Development Agency has funded this work for at least two years. I am in the process of recruiting a Malawian co-worker who will eventually take over my job.

I will be working through programs already existing in the Projects Office such as Community Based Orphan Care and Development Through Literacy. Also, I will be helping to start programs among the women's guild and synod committees. The population of Malawi is now around 12 million of which over half live in the Southern region. This area, which is also the basic region of Blantyre Synod, now has about 1.5 million Presbyterian members. I preached at a new church in Blantyre recently which has 3000 members, 4000 adherents and 2000 children in the Sunday School.

It is a great privilege to serve our Church in Malawi. There is a tremendous Christian witness here going back to David Livingstone whose presence is still felt when you walk through this Mission on land where he once trod. But these are also difficult days. The historical churches are lessening their support while the new denominations that ignore reality and preach North American individualism and escapism are growing everywhere. Islam, supported by Middle East oil money is copying the old CCAP mission system and expanding everywhere.

I pray that as you experience the challenge of mission, you may also know the power and joy of resurrection life.

In Christ's Service,
Glenn, Linda, Luke and Naomi



OUT OF AFRICA

Jane and I continue to praise the Lord and marvel at his perfect timing for our safe departure from Zaire. Two weeks after we left, Nyankunde was occupied by rebel soldiers and as of today all of the mission workers in East Zaire are out of the country, waiting for a settlement of the conflict so that they can return and safely resume their work.

Leta Kupa, the young man we trained to replace me, was evacuated to Nairobi with his family to continue the accounting work there. We recently heard that his work with Mission Aviation Fellowship (M.A.F.) will end shortly, which is sad. However, other missionaries who know him have expressed an interest in having him work for them in East Zaire, so he may be able to continue to witness to the Pygmy people he loves so much.

Unfortunately, the conflict in Zaire will not end quickly, in our opinion. The Zairian army is poorly trained and not particularly

motivated, which makes it unlikely that they will quickly defeat the rebel forces. Because the people of Zaire have suffered for so long under a government that was more interested in increasing the personal wealth of the leaders than in developing the country, there is little opposition to the rebels taking over, either by the people in Zaire or by outsiders who would normally want to stop civil wars.

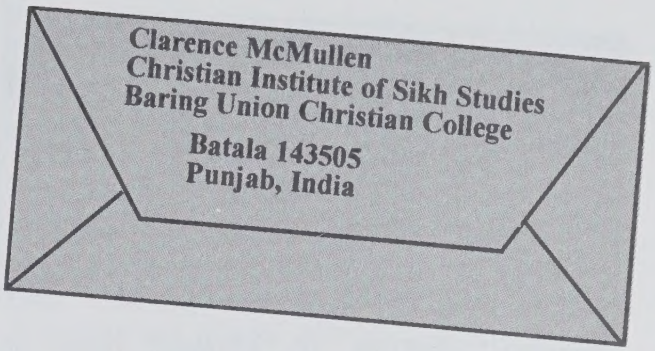
So, what do we have to show for the thirteen years we spent working for the Lord overseas? First, there are the friendships we made with other missionaries we worked with, and with the many nationals whose lives we touched through our work. We realize now that while we originally thought that we would institute better control systems and reporting, which would make the mission more cost effective or improve health care, the most important thing we did was to show Christ's love for the people through our serving there. It is our example of caring enough to live and work overseas which touched the hearts of people in Irian Jaya and Zaire to want to know more about Jesus, that is of lasting value, rather than any technical skills we may have passed on.

It is also important to realize that Jane and I couldn't have gone overseas without the financial and prayer support that we received from the church and from many individuals. Not everyone has the opportunity to serve the Lord as missionaries overseas; however, to the extent that you have been able to encourage and support us, you have served the Lord by allowing us to go in your place.

May the Lord richly bless you for the love of Christ you have shown in participating in our work and the work of others who are serving Christ overseas in your place.

Jane and Dick

– Jane and Dick Paul retired recently as Presbyterian Church in Canada missionaries seconded to Mission Aviation Fellowship in Zaire, Africa after 10 years in Kinshasa and Nyankunde.



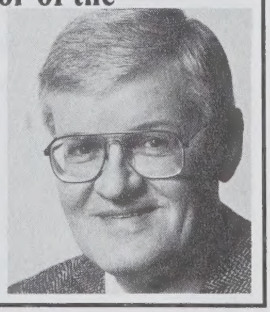
I am writing again to bring you up-to-date on our news. The main news is the marriage of our daughter Promila. She had a court marriage in Canada. But she also wanted a church wedding. In the CNI there is a ceremony for blessing a civil marriage. So on January 26 we had that ceremony. Two of our local CNI priests and Bishop Ananad Chandulal conducted it. I also had a part. It was a beautiful ceremony attended by families and close friends–Christians, Hindu, Sikhs and even a Muslim. Afterwards there was a lunch. Over 500 persons attended. It was a blessing for all of us and a good interfaith experience. Promila and her husband are still here. They will go back in a few days.

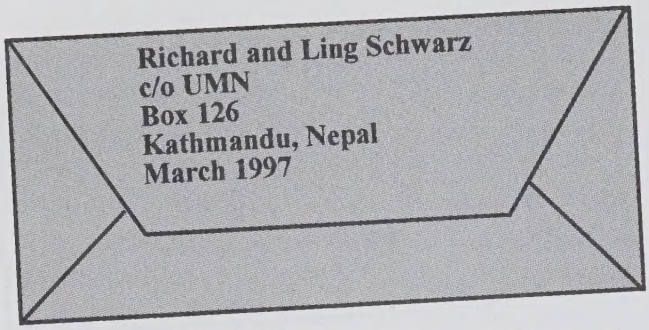
The seminar on Christianity and Political Consciousness in Punjab went well. About 40 persons, including eight from the USA participated. The papers were good and I am seriously thinking of publishing the proceedings. I am pressed for time these days. Life has been rather hectic for me during the last several months. Since my ordination I have also been conducting services almost every Sunday. So the weekends are also gone. But I enjoy it all, especially the services.

Clarence

EDITOR MADE MODERATOR

Rev. John Congram, Editor of the *Presbyterian Record* and formerly minister at St. Mark's Presbyterian Church in Don Mills was elected Moderator of the 123rd General Assembly in Ottawa on June 1, 1997.





Shalom! Spring is sprung here in Kathmandu. The days are longer and warmer. The sweet peas, sweet-william, garlic, coriander and green leafy veggies are growing nicely. The leaves are falling off the long avenue of Jacaranda trees on Ring Road in front of our house. Jon said, "Mummy, leaves fall off trees in spring!", on my motherly teachings on geography. He is a joy to teach at this stage of curiosity. Daniel is passing milestones rapidly, most recent ones being three molars, two words (Dang for thanks and Dop for stop, the latter to his brother's teaching), and a bunch of animal sounds. We hope he starts on the human ones soon.

Thanks to the prayers of many friends, we have enjoyed very good health this past winter. This counts for much since it translates into no sick days off work or kids, and more energy to cope with the activities of daily living. The following was Rich's experience on shopping in our first few months here.

I went out one day to buy a saw. I soon discovered that, as usual, things are not as easy as they appear in Nepal. One first has to buy a blade from a hardware store, and then take it to a carpentry shop where they bend the teeth and make a handle. I was told to return the next day.

The next day I returned, only to be told to come again tomorrow. Being a little gullible and in a real need of a saw I returned the next day. There was much hemming and hawing, casting about for the owner, but eventually I was told to come again tomorrow. By this point I was starting to realize that "tomorrow" actually meant some ill-defined distant date and therefore planned to return in a week's time.

A week passed and I again returned. The shifting feet and eyes gave me the answer. We did not bother to find the owner. I returned the next week. A man was busy sawing some lumber. I nonchalantly asked if my saw was ready, ready at this point to give him a piece of my mind if he answered in the negative. I was speechless when he said that, yes, it was done. He continued sawing. Could I have it please? Yes, he said, and continued sawing. Being in a bit of a hurry, I asked where it was. He showed me the saw in his hand, and said, "This is it. It's very good." He continued sawing.

To this day I wish I had asked the obvious questions, "How many weeks have you been using my saw? Whose are you going to use now?" However at the time I was happy to just get my saw and leave, full of appreciation for Canadian Tire stores.

Christmas at home...we invited the neighbours for a Christmas celebration on Christmas Eve. The boys and I met several families, including two Christian ones, while handing out the invites. It also helped to match faces to places. We had a turnout of 40 kids and parents. Our Sunday School kids did well since drama does not come naturally to kids here. They presented the Christmas story out of Luke 2, with homemade costumes (Daniel's square diapers served well as angels' clothes) and props. It was a good outreach project for our SS kids and one way for us to get to know our neighbours. I hope this will pave the way for us to establish better relationships locally. Already, people greet us more often and invite us in for tea on our walks. With the warmer weather, hopefully, the boys and I can get out more.

Christmas at Anamol...our church had the young people and the elders go carolling at members' homes for the week before Christmas. These were two-hour sessions (per home) with singing local and translated carols to drums, tambourines, guitar and mandel, a praise time using a psalm, and a 40-minute message followed by Nepali eats (roti, potato pickle, samosas

or pokadahs etc.).

They were uplifting and musical times. Our neighbour had them gather on her rooftop so the whole neighbourhood could hear. It was outreach but rather cold at 7 p.m. in winter!

On Christmas day we had a service at which Rich preached, followed by a love feast of dal (lentils), Bhaat (rice), tharkari (vegetable curry), and masur (chicken curry) cooked lovingly that morning by a volunteer group, mostly men.

I started working two half days a week at Patan female OPD in January. It is interesting work and my language listening skills are well challenged. I often learn new things about local culture, like how people think nothing about queuing up two hours to get a number, then waiting up to two hours to see a doctor or health assistant, then a cashier line before queues for the pharmacy or lab.

To top it all, patients also have to return for test results the same day to complete the visit which may be four hours later. I don't think I will complain about waiting at home again. No wonder Nepalis lose respect for anyone who loses their temper...it shows incompatibility with life here!

From Rich...God has been good and I can see encouraging things both at work and church. The teaching in our department has greatly improved over the past year and this has spread into other hospital departments to some extent as well. I continue to work at improving our burn care with some successes and some failures.

At church we are still feeling the negative fall-out of broken relationships between the elders, which is felt throughout the church. We also work at helping the elders to understand what it means to be an elder and to help them develop a vision for the church.

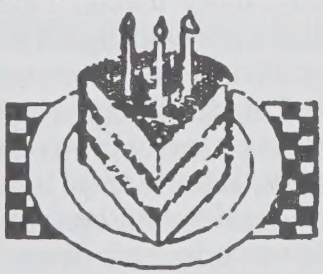
I have also given a short introductory course on Christianity to a group of people interested in the faith. This was challenging but very rewarding. They wanted me to continue but due to distance and a shortage of time I have to give it a break for a couple of months, knowing that God will provide, yet still feeling a twinge of guilt.

Our youth group wants me to teach them guitar and, as well, occasionally teach at their meetings. All are wonderful opportunities for ministry but the reality is that it still takes me a long time to prepare in Nepali, and time is limited. Some days are really exhausting and I just want to withdraw and relax. However God gives grace sufficient for each day and so I just accept each day and pray for wisdom.

With love,

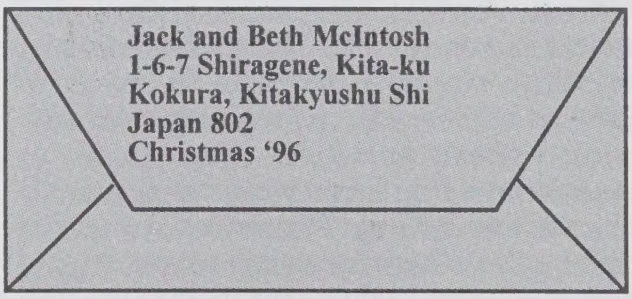
Richard and Ling

OVERSEAS STAFF BIRTHDAYS



October
1 - Stewart Gillan, South Africa
23 - Glenn Inglis, Malawi
31 - Linda King, India

November
6 - Pamela Young, Malawi
7 - Joe Reed, Central America
16 - Richard Schwarz, Nepal
21 - Jack Geddes, Taiwan



Has it really been a year since we last sent word your way? The blackened pages of our date books and a series of bulging albums witness to the many events and encounters of 1996. After 18 months in our new Kyushu location, we are both keeping in good health and enjoying deeper

involvements in widening church and community circles.

The sense of belonging to a warm family circle is fostered by worship, service and hopes with the Kokura Korean congregation, especially since they called their new minister, Rev. JOO Moon Hong, in May. His wife, CHEH Sung Sil, is the youngest daughter of our first pastor in Osaka, Rev. CHEH Jung Soo, so we feel the change of the generations.

As the numbers of homeless and unemployed folk increase with the tightening of the economy, the Christian community here is being called to deeper commitment in alleviating loneliness and despair, just as you are in your communities. May God open our eyes, our hearts, and our purses to the needs of our suffering world at this Christmas season.

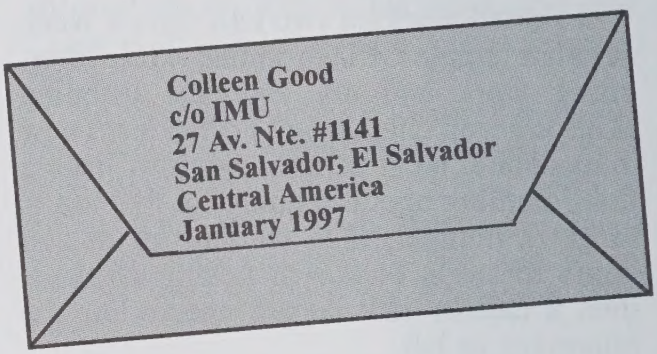
This past year, both at Christmas and at Thanksgiving, the Korean famine crisis in the North led to gifts of basic needs from most of the KCCJ congregations–even those in the Kobe earthquake area. We are sure that such caring (which at least the churches in the world seem free and fair enough to share) will be the best way to help Koreans in the North to take charge of their own future in the world community. May God give wisdom and hope for the ongoing responses, and grace to human hearts that seek renewal in hard times.

The gender issue has become a top agenda item around home. We are living out our vows to love, cherish, keep and encourage one another through the debates in which we have become involved, so give us another cheer for our gender balance. I (Beth) appreciate opportunities to explore new frontiers through weekly studies on the Beijing Platform for Action, through YWCA Peace and Human Rights activities, and through Japanese and Korean church women meeting to engage this issue faithfully.

Jack shares the struggles he experiences in the Gender Discrimination Committee of the KCCJ Department of Social Action which he co-chairs, and in trials over the historical aspect, so plain but so prejudicial, in the forced sex slavery of military macho. What evil one person can do to another person is neither license to do it, nor is it limited to one gender against another, but we the people of either sex need to do a lot more good for others in terms of cherishing, honouring and helping them to be their best.

And so we'll go on doing our best, wishing God's best for you in the New Year!

Beth and Jack



Greetings from El Salvador! The new year is underway and once again I am here at the office of IMU (Women's Institute) in San Salvador. Work is beginning to pick up and compañeras are coming and going from the communities. I am presently organizing myself and my work to begin doing a few investigations on women and politics in El Salvador at both the national and community levels. This work will be useful for an investigation that IMU wants to conduct in the future on this same topic.

I'm still living with the Ramirez' and I feel very lucky to have found them (thanks to Joe Reed's help!) They are a very special family and continue to make me feel welcome in their home.

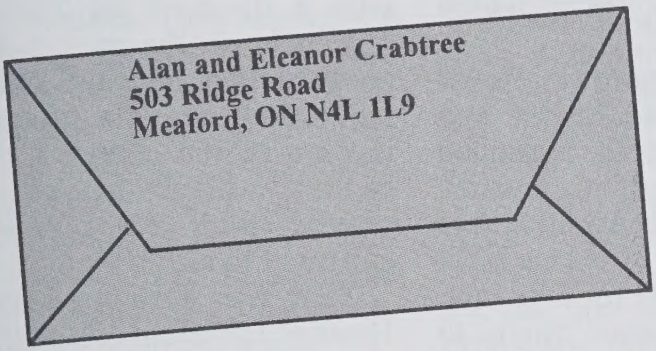
I was fortunate enough to have my own family come and visit over the Christmas vacations. We all stayed in my El Salvadoran home and shared many special times together.

Thanks for sending me the church's publications each month and for distributing my address to a number of congregations–I loved the Christmas cards and words of support!

I'm also involved with Frater Paz helping develop educational material on "educacion ciudadana".

God bless.

Colleen



In a recent letter Eleanor Crabtree (Knott) reports that she and Alan have moved. They look forward "to coffee on the back deck while we view Georgian Bay, the Blue Mountains, and look out over the garden in summer, and by the fireplace on stormy winter days."

Alan retired in March after 25 years of service with the Federal Government. Eleanor retired at the end of April from IVCF International Student Ministry.

Please keep the Crabtrees in your prayers. Alan was diagnosed with aggressive prostrate cancer in August 1996. He has undergone daily radiation and both have a very positive attitude.

NATIONAL PRESBYTERIAN MUSEUM

A most gratifying response has been received for Presbyterian memorabilia from the 1997 appeal to retired ministers and spouses. Temporary storage areas in Hamilton are bursting at the seams, awaiting renovations to St. John's Church, Toronto, site of the new National Presbyterian Museum.

An entire congregational library (precursor of Carnegie Public libraries) has been offered to the museum. Nineteenth century volumes from dozens of donors will constitute a typical minister's library of a century ago. This will remind Presbyterians of their tradition for well-educated teaching elders who were more often than not the most erudite individuals in the community.

Over the years, Presbyterian artifacts and historical memorabilia have disappeared, due to a lack of any official depository. Pictures, sanctuary ware, flags, uniforms, plaques, trophies, etc. have been lost to posterity. Now our church has officially taken the initiative as the first denomination in Canada to provide a home for such historical items.

Communion tokens will provide a centrepiece for the museum. An army chaplain's portable communion set has been received. Groupings of artifacts from Presbyterian mission fields are planned for the museum. Mid-week programmes, such as Christian Endeavour, Boys Brigade, CGIT and Older Boys Parliament, will be highlighted.

Individuals and congregations are now being invited to contribute to the $135,000 campaign to bring this long overdue dream to reality. Brochures are available in quantity from the chairman of the Committee on History, Dr. John A. Johnston, while contributions should be sent through your congregation or directly to The Treasurer, Church Offices, 50 Wynford Drive, North York, ON M3C 1J7, marking your cheque "National Presbyterian Museum".

The support of Presbyterians across Canada is earnestly sought in order to preserve and publicize our denominational past, while at the same time serving as a witness and encouragement to generations to come.

For further information, Brochures or Offering Envelopes, please contact the Convener of the Committee on History, Dr. John A. Johnston, 183 Chedoke Avenue, Hamilton, ON, L8P 4P2, Tel 905-528-2730 or FAX 905-526-8697.

NEWS

PYPS FINAL REUNION

Between 1934 and 1952, nineteen annual "glorious" conventions were held by the Ontario-wide PYPS organization. Often a thousand young people would gather on a Thanksgiving weekend from across the province for spirited addresses, workshops and fellowship.

Theme speakers were enticed from both sides of the border, always the choice of the youth, even if not those of the church hierarchy. The clarion call to mission was ever present and the inspiration of these weekends played no small part in the revitalization of local youth groups and congregations. Countless numbers of its members, over the years, assumed leadership roles in the pews and pulpits of the Church.

Now, forty-five years after the provincial organization was disbanded in favour of Synod networks, the one hundred men and women, between the ages of 68 and 93, alumni of the 19 Thanksgiving events, gathered in Burlington to celebrate a final reunion of former members (arranged by co-chairs Clive Williams and Bruce Connell). The words of Dr. J. S. Shortt, Moderator of the 1934 Assembly were recalled by Dr. John A. Johnston of Hamilton, the 1997 speaker, "You are summoned today to face new issues, new problems and duties, but the same indomitable 'faith of our fathers living still' is the faith which will make you victorious today in the new tasks which await you."

Reminiscences by Roger Johns, Jeanne Snider and George Malcolm reminded the audience of an era when lunch at the convention was 25 cents and street car tickets were three for a quarter. The 1934 theme "Study to show yourself approved by God, a workman that needeth not be ashamed" was recognized as equally relevant in 1997 as the church faces the challenges of the new millennium.

GIVING PEOPLE DIGNITY

Is it the business of the church to help people make a *just* living? Is the church not called to assist those who hunger and thirst for the basic necessities of life?

Gert van Maanen, General Manager of the Ecumenical Development Co-operative Society (EDCS) challenged the churches' negative attitude, not towards giving but towards *investing* in third world projects. "There is something wrong with a church that doesn't allow its finances to be used in this way." Van Maanen, who is both a lawyer and a banker, met with staff of the national office of The Presbyterian Church in Canada over lunch on May 26.

Like banking authorities in Switzerland and Germany, some church treasurers thought it was absurd to invest in marginalized groups, largely women - with a dividend of 2% . "Investing in the poor is a contradiction in itself. We must safeguard the future income of the church and cannot afford to play around with the funds entrusted to us," they said.

Gert was introduced by Heather Johnston. Johnston was instrumental in bringing EDCS to the attention of The Presbyterian Church and has successfully encouraged individuals, congregations and groups to support the work of EDCS. Van Maanen said that since EDCS was established in 1975 the first miracle was that persons such as Heather took up the cause. Since the 70s, the sale of shares has topped 18 million dollars.

The second miracle was that partners overseas have repaid their loans at a rate of 90%. Two-thirds of the repaid currency, EDCS reports, has changed colour and carries the fingerprints of the poor: fishermen in the Philippines, dairy farmers in Thailand, coffee growers in Costa Rica - people to whom no one would give a dime. Some groups have been given a second loan after paying off the first.

Today EDCS has 350 member-shareholders, including Support Associations in the Philippines

and Guatemala. Board members are from Africa, Asia, Latin America, North America, Europe - East and West, and one from the World Council of Churches. They represent a wide range of religious denominations. Half of the number of Board members are women. EDCS' headquarters are in the Netherlands with 15 staff members and 15 Regional Managers in many countries around the world.

EDCS works with over 250 project partners in 65 countries. Two loans have been given to Bridgehead in Canada. Like other Alternative Trading Organizations they have to prepay coffee growers, etc. and wait to be paid themselves.

Van Maanen expressed gratitude to Canadian Presbyterians for becoming involved with EDCS. The Presbyterian Church was the first church worldwide to use a portion of its investment portfolio (5%) in this way. In 1996 the Women's Missionary Society invested $75,000 (350 shares). There are around 200 members in the Canadian Support Association, both individual and congregations. One share can be purchased for $250.

Loans range anywhere from a minimum of US$ 50,000 to $1,000,000, with the average being US$ 250,000.

Project criteria emphasizes participation of women who will fight to see that the needs of children come first.

EDCS' 1996 Annual Report closes with these inspiring words: "Is EDCS a drop in the ocean? No. Drops in the ocean disappear. Ninety percent of our projects stand out as candles in the night, demonstrating to poor people that sustainable economic development is within their reach as well."

For more information contact: Heather Johnston, 183 Chedoke Avenue, Hamilton, ON L8P 4P2. Phone: 1-905-528-2730; Fax 1- 905-526-8697. (L. June Stevenson)

- Left to right: Rick Fee, Heather Johnston and Gert van Maanen.

SPERRY SPEAKS AT LUNCHEON

The Right Rev. John R. Sperry, retiring President of the Canadian Bible Society and former Bishop of the Arctic was guest speaker at the annual Bible Society luncheon May 29 in Toronto. Among other special guests present were retiring General Secretary Floyd Babcock and former Secretary Kenneth MacMillan.

Following lunch at the Radisson Don Valley East Hotel, presentations were made to persons who have served the Society in other provinces and countries. These included a posthumous presentation to Harold Fehderau, who worked tirelessly in native translation. His widow Nancy accepted the presentation. Incoming General Secretary Greg Bailey was introduced and welcomed.

In 1996 the Canadian Bible Society distributed 458,000 scriptures in different languages. Responding to the question, What is the best translation of the Bible, Harold Fehderau is quoted as saying, "You are the best translation."

John Sperry, who was missionary to the Yukon for many years, beginning in the 60s, spoke on the theme: "God's Word –Relevant Today?" He reminded listeners that more than half the world is pre-Christian, the other half post-Christian. There are still millions who have never heard the Gospel of

Christ. Referring to the religious faith of the Eskimo people to whom the early explorers came, Sperry said they didn't believe, they feared. Their fear was of the unknown, of what the spirits might bring upon them.

Speaking to an upsurge of Native Spirituality, Sperry said that what was valid should be recognized. We shouldn't condemn Native Spirituality but their cultures, like ours, need to be baptized into Christ.

Sperry believes that in our post-Christian world, fewer people, especially in the West are reading the Bible. People are turning to New Ageism where Mother Earth is worshipped, and looking to the stars for guidance.

"There is nothing wrong with the seed," he said, (the Canadian Bible Society's logo shows a sower spreading the seed). "The problem is where it went." He spoke of how some pine cones fall to the ground closed, and how a forest fire will open them. "We need the fire of the Holy Spirit to come upon us," Sperry said.

Raymond Jensen, who thanked Sperry for his remarks and for his dedicated service, brought greetings on behalf of the newly elected Board of Governors. "We are all members of a family," he said, "the family of God, who contribute to bringing God's Word to the world." Speaking of the many denominations involved in the Society's work, he said it is a shared calling. (L. June Stevenson)

MORE FOOD AID TO NORTH KOREA

Winnipeg, MB, June 2, 1997–The M/V "Olympic Mentor" departed the Port of Vancouver May 29 with 13,500 metric tonnes (mt) of #3 Canada Western Red Spring wheat. Sailing time from Vancouver to the North Korean port of Nampo is about 18 to 20 days.

The Cdn$4.5 million shipment is the largest commitment of food aid by Canadian Foodgrains Bank this year and follows up on three separate local purchases completed in 1996 that provided 4,350 mt of rice valued at Cdn$1.8 million. "Response from our church agencies, donors and the Canadian public to the need in North Korea has been overwhelming," said executive director, Jim Cornelius. "Many new donors–from Toronto to Vancouver–have stepped forward with donations in support of our current shipment."

Canadian Foodgrains Bank also reported that its monitoring arrangements in North Korea have been strengthened by the recent appointment of Ontario resident, Erich Weingartner, to the World Food Programme (WFP) Food Aid Liaison Unit based in Pyongyang.

BAPTIST WOMEN'S DIRECTOR APPOINTED

The Baptist Women's Missionary Society of Ontario and Quebec has appointed Nancy Webb of Hanover, Ontario, as Director of Women's Ministries. She succeeds Executive Director Audrey Morikawa, who retires this summer after twenty-two years of distinguished leadership of the BWMS (also known as Baptist Women).

Nancy comes with a strong background in education, a demonstrated commitment to church work, and a reputation as an innovative program designer.

In the redefined position of Director of Women's Ministries, one of Nancy's priorities will be to spend time with women in Baptist Convention of Ontario and Quebec churches, helping to implement the four goals that will guide Baptist Women into the next millennium.

Nancy begins her responsibilities July 1.

CANADIAN BIBLE SOCIETY
10 Carnforth Road, Toronto, Ontario M4A 2S4
and in District Offices and Bible Centres across Canada

IN THE SOCIETY

PUBLICITY SECRETARIES: **The number of items for "In the Society" was overwhelming this time. I am glad to see everyone is sending in news to share with others.**

We usually print every item, although sometimes we have to edit them. For this issue I had to edit some items extensively, and to hold over some of the most recent ones. I appreciate those items not over 250 words, in order that we can include every area. Please try to include only what is very significant. Try to determine what other groups will want to know and what may be inspiring to them. It is also helpful to have room for photographs.

Publicity Secretaries, watch for the summer mailing for Local Adult Groups which includes guidelines for writing.

Any suggestions would be appreciated, *BUT*, do keep the information coming! Editor.

Celebrate was the theme of the 50th Annual Meeting of the **Hamilton-London** Synodical held in St. Giles Church, Sarnia April 22-23. Keynote speaker, Rev. Heather Vais, minister of Alexandra Church, Brantford spoke of the WMS as a vibrant organization in the church.

The women who formed the Synodical were pioneers who broke through distances and sexist attitudes 50 years ago. We should take courage and look to the future.

A town crier, Kay Remus appeared several times during the celebration to announce interesting historical Synodical items.

Erin Crisfield was inducted as the Area Educational Consultant for the Hamilton-London Synodical.

Greetings were brought by Charlotte Brown, executive secretary of WMS.

At the banquet, welcome was given by Rev. Terry Samuel, minister of St. Giles; Rev. Laurence DeWolfe, moderator of the Synod of Southwestern Ontario; and Rev. Thomas Rodgers, Sarnia Presbytery moderator.

Participants in the evening program wore clothing representing the year their respective Presbyterials were formed and gave a brief history of the formation. London Presbyterial then looked into the future.

The theme for evening vespers by Bruce-Grey Presbyterial was *Celebrate with Joy*. Worship services were led by Paris Presbyterial and Huron-Perth Presbyterial, and also "In Memoriam".

The meetings were constituted and business conducted by President, Eleanor Irwin. Various reports were given.

Rev. Rosemary Doran installed the executive for 1997-98.

The Synodical of **Quebec and Eastern Ontario** was honoured to have Tamiko Corbett, Moderator of the 122nd General Assembly, when it met in St. Paul's, Kemptville, Ontario April 25-26, 1997. The theme *One Body–Many Parts* dwelt on gifts of the Laity and multiculturalism.

President, Vera MacEwen welcomed everyone. Various greetings and welcomes were received. Worship services were conducted by Glengarry Presbyterial and Montreal Presbyterial, including a memorial service. Two workshops were held, *Gifts of the Laity* and *Prayer–World Concerns*. Rev. Robert Martin, Vankleek Hill, spoke on the gifts of the laity.

A barbershop quartet "The Fours of Habit", Brockville, entertained with Christian Music. Lois Klempa introduced Tam Corbett who spoke of experiences travelling in Guatemala and South Africa as well as across Canada. She was thanked by Rev. Brian Sharpe. Brian and Allison Sharpe conducted the communion service.

Joan Sampson mediated a panel on multiculturalism. Ann Blane introduced panel members Rev. Wally Hong, Korea, Hennie Donkersteeg, Holland, and Beatrice Amitha, Ghana. Each spoke of adjusting to cultural differences, language and snow.

The officers for 1997-98 were installed by Rev. Linda Robinson.

Nine years had actually rolled around–
'Twas time to trek again to northern ground!
"Synodical" at Sault Ste. Marie was just first-rate–
Even the weather was superbly great!

Plaudits are due to President of **Toronto-Kingston** Synodical Lorna Teare and Algoma Presbyterial President Jean Haines for a well planned Annual Meeting. The Minister of Westminster Church, Rev. Wilfred Moncreiff, delighted delegates with his lively sing-alongs. The theme was *Knowing, Growing, Showing.*

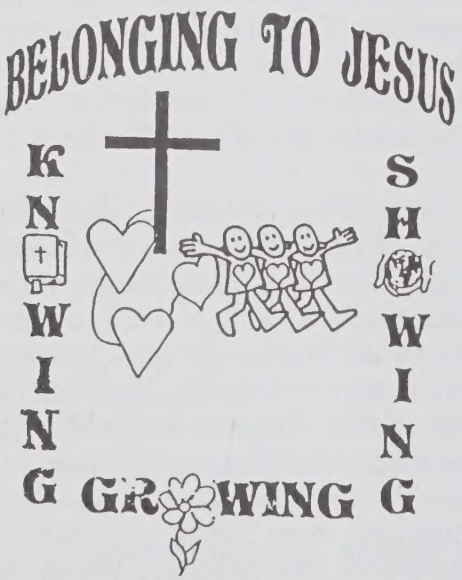
The Saturday Morning Worship was conducted by Kingston Presbyterial.

This year's Bible Study, based on Ephesians 2:8-10, "Growing in Christ" was introduced by Regional Staff Lynda Reid. Excellent discussion sessions!

The Book Display, courtesy of the Algoma Resource Centre, reported sales of $919.00. Special WMS items also were for sale.

Reports were given. A brief In Memoriam Service was conducted by Jean McIntyre.

At the banquet, Saturday, Mayor Steve



Butland welcomed the visitors and presented Tam Corbett with a letter opener from the city.

The evening's entertainment included an enactment of a Chinese folktale, "The Marvelous Pear Seed", (see report of this elsewhere in this issue), songs by actor-soloist David Walsh and singing by Westminster's Junior Choir.

Tamiko Corbett, Moderator of the 122nd General Assembly was the banquet speaker, and again at Westminster Church Sunday morning.

Waterloo-Wellington Presbyterial had the Closing Worship, "Showing Christ".

(Note: The logo for the Synodical was designed by Shirley Allard, Elizabeth Laity and Donna Langevin, of St. Paul's, Sault Ste. Marie. The same trio presented the Chinese folktale "The Marvelous Pear Seed.")

Encouraging News!
Dear June,
After **Toronto-Kingston** Synodical held its annual meeting in Sault Ste. Marie, we received a letter from Algoma Presbyterial President, Jean Haines. Included in the letter was the following, "We are happy to report that at our May Potluck we had five new members and two or three prospects when we meet in September. All of this because they realized during Synodical what we are all about. These women were very impressed and most of them are younger women."

It was a joy for our Synodical to hear this news. We hope by sharing Jean's letter other groups will also be encouraged. We rejoice in the Lord!

Marie Schandlen,
Corresponding Secretary,
Toronto-Kingston Synodical

Among some of the last official activities of Tamiko Corbett (Moderator of the 122nd General Assembly) was a week-long tour of **Saskatchewan** Presbyterian congregations.

She arrived in Regina on May 6. That evening a supper gathering was held at St. Mark's Church, Moose Jaw, with Presbyterians from Moose Jaw, Briercrest and Swift Current congregations.

–Gathering at Mistawasis Church to meet the Moderator Tam Corbett (centre back). To Tam's right is Mary Fontaine.

Wednesday, Tam spent at Presbyterian gatherings in Regina, including a meeting with a seniors' group and a dinner with elders and their spouses. On the third day of her visit in the southern part of Saskatchewan, she visited Bekevar Church in Kipling. Later that day Trinity Church, Grenfell, hosted a supper gathering to which members of local Presbyterian congregations came.

On Friday she travelled north to Melfort. Presbyterians from Sylvania and Tisdale joined with the host church, St. James, Melfort to provide another supper gathering to meet and hear the Moderator.

Saturday, Tam met people at a morning Coffee Hour hosted by Calvin Goforth Church in Saskatoon. In the afternoon a city-wide Multicultural Gathering was held at St. Andrew's Church with displays, food, music and discussion from several ethnic minority groups. A panel discussed our Christian responsibility to one another and how the church can be open and tolerant. A short worship service, led by the Moderator, closed the gathering.

Tam attended a morning brunch on May 12, and was guest speaker at St. Andrew's, North Battleford, morning worship. Later that day, she attended worship at Native Circle in Saskatoon.

The final day of her tour, Monday, Tam visited Mistawasis Reserve for a pot luck lunch and get together with the Native congregation there. Lay Missionary, Mary Fontaine presented a cheque to the WMS in appreciation for the support and encouragement the congregation has received in the past.

Before heading back to Saskatoon, Tam attended an evening supper gathering at St. Paul's Church, Prince Albert.

PRESBYTERIAL

Ottawa Presbyterial held their annual "Spring Day Away" on Saturday, April 19, 1997 at St. David's & St. Martin's Church. The theme was *Mission: Past, Present and Future*. Guest speakers were the Revs. Bill and Lucie Milne (parents of Regional Staff Worker, Ann Blane) and Rev. George Malcolm and his wife Margaret (parents of Presbyterial President, Peggy Malcolm).

Each in turn spoke of personal experiences in the mission field in India and in Taiwan as well as in Canada. George Malcolm added comments about his time as General Secretary of the then Board of World Mission.

The two youth groups from St. David's & St. Martin's hosted the meeting, partly as a gift of service, and partly as a fundraiser for some of the youth to attend the Rise Up! Conference and the Youth Triennium.

After lunch, the participants were treated to singing by Gloria Jean Nagy, an Ottawa-based professional soprano.

–Front (left to right): George Malcolm, Margaret Malcolm, Peggy Malcolm, Lucie Milne; Back (left to right): Vera MacEwen, Ann Blane, Bill Milne.

Rev. Tak Wang, Moderator of Peace River Presbytery recently shared in services with **Edmonton-Peace River** Presbyterial.

On Sunday he presided at Strathcona Church when the WMS Group conducted their Missionary Awareness Service.

Following the service, the WMS Group

served lunch and Rev. Tak Wang gave an interesting presentation about Hong Kong.

On Monday, WMS members and friends of the Edmonton-Peace River Presbyterial gathered at Millwoods Church for dessert and coffee, and a time of fellowship with Rev. Tak Wang.

On May 1, 1997 Edmonton-Peace River Presbyterial welcomed David and Miriam Barrie from Cambridge, Ontario, on a deputation at Westmount Church. They gave an interesting presentation with slides of their work in Malawi.

President of the **Kootenay** Presbyterial, Chris Booth welcomed guest speaker Tam Corbett, Moderator of the 122nd General Assembly, to the spring Annual Meeting held at Knox Church, Cranbrook, BC. Norma Lyon brought greetings from Session and Dr. Ron Foubister gave an inspiring devotional based on the theme, *I Am the Bread of Life,* John 6:48.

Tam wore a beautiful multi-colored coat, and explained that each square represented a tribe in Guatemala. It was a gift to her by a native woman whose minister husband had been murdered because of his efforts on behalf of human rights. During her visit to Guatemala she visited the military, government leaders and the prisons, expressing her solidarity with the indigenous people.

In a subsequent address to members of the Cranbrook congregation and WMS members, Tam said mission should involve all the church, and we should be welcoming those from non-traditional backgrounds, inviting them to share the "Bread of Life" that is available to all.

The 83rd Annual Meeting was closed with prayer and followed by a delicious meal and fellowship.

East Toronto Presbyterial's Spring Rally was hosted by Queen Street East Church, Toronto on April 29. The meeting started with a hymn sing led by Noreen Marshall, Joan Neilson and Gladys Anderson. Words of welcome were extended by Giollo Kelly, Presbyterial President and Rev. Priscilla Anderson, minister of the host church.

Priscilla Anderson and Lockhim Okhan of Queen Street East led in the devotions based on Micah 6:1-16. Eva Powrie, Literature Secretary, gave a book review and had a display of books for sale.

Joe Reed, missionary in Central America, was the guest speaker. Joe's stories of people walking miles to get to church, of lining up for an hour to get into church, of commitment to their faith and of hardships endured brought tears to our eyes at times and laughter to our hearts at other times.

The women of Queen Street East provided delicious refreshments.

In November, 1996, **St. Paul's** Presbyterian Women, **Sault Ste. Marie**, presented "A Visit to China." The evening entertainment was an enactment of a Chinese folktale, "The Marvelous Pear Seed." China was explored through the sharing of information on the history, philosophies and culture. Guests from the Tai Chi Society demonstrated this ancient art of relaxation and concentration.

A display of Chinese treasures included fans, carved figures, a hand-painted parasol, a silk wall hanging of roosters and an exquisite black silk robe, hand-stitched with colourful silk threaded patterns. (Special thanks to Grace Beith for sharing these souvenirs).

In addition, there were tantalizing treats of almond cookies, steamed butterfly buns, snow balls, sticky cake and almond float. An enjoyable evening!

Organizers and presenters of this experience were Shirley Allard,

Elizabeth Laity and Donna Langevin. St. Paul's, Victoria and Westminster Churches of **Algoma** Presbyterial attended.

Publicity

Mail to Glad Tidings with info
Date: February 8, 1997
Place: St. Andrew's, Nanaimo, BC
Event: Annual Meeting of **Vancouver Island** Presbyterial
Guests: Laurie Jackson, Synodical President–installation of 1997 executive
Rev. Wayne Stretch
Ms. Janet Tremblay
Information: New format for executive being explored. Knox Church group of Sooke, BC to be executive for 1997.
Problem was that an executive from full Presbyterial could not be formed. Decision was made, for each year, a different group from the seven WMS groups was to take a turn as Presbyterial Executive.

- Officers of Vancouver Island Presbyterial for 1997: left to right - Anne Kerr, Laurie Jackson, Abbie Thompson, Elizabeth Lonsdale, Edith Maughan, Maxine Baldson, Elsie Splawski, Irene Dyer (behind her Edith Orchard), Amy Chwojka. Missing: Betty Anne Holland and Grace Holthausen.

The 83rd Annual Meeting of the **Montreal** Presbyterial was held at St. Andrew's Church, St. Lambert, Quebec on March 15, 1997. Presiding over the meeting was President, Mary Lou Johnston.

Greetings were extended for the host church by Margaret Simard. Doug Mackie gave the history of St. Andrew's.

The worship service was led by Rev. Barry Mack; his talk was based on Acts 16:6-10. He spoke about missionaries coming to Canada from other countries. After a business meeting and the reports, an exercise break was led by Linda Grace. Guest speaker was Professor Ogbu Kalu from the University of Nsukka, Nigeria. His theme: 150 years of the Presbyterian Church in Nigeria.

The afternoon session began with a sing-along led by Joycelyn Mackay with Jan Manson at the piano.

Dr. Marjorie Ross, Associate Secretary for International Ministries showed slides of the Bhil Field along with a commentary.

Another speaker was Carol MacDonald, a youth worker who spoke of her experiences in Malawi.

The officers for 1997-98 were installed by Rev. Barry Mack.

The 83rd Annual Meeting of **Barrie** Presbyterial was held May 1 in Knox Church, Midland. The theme was *Rejoice in the Lord* from Psalm 33. Retiring President Marie Schandlen presided. Aileen Wallace, Midland WMS president welcomed everybody and Rev. James Kitson, brought greetings from Knox. Devotions were given by three members of Huntsville WMS. The Memorial service for sixteen members was given by Alma Faris, Elmvale WMS.

Reports and business followed. The election of officers was conducted by Rev. James Kitson. Our new President is Jill Pardy, Oro Station. The book review was given by Jean McNiven and the prayer time for missionaries was led by Sunnidale Corners WMS. A delicious salad supper was served by the women of Knox Church.

At the opening of the evening session a sing-along was led by women of the "Circle of Joy" group from Knox Church. They then sang three very lovely pieces.

Charlotte Duke, Port Carling group, introduced guest speaker, Rev. Joe Reed, Central America and Caribbean missionary whose message gave us a great deal to think about and act upon.

We closed our meeting with this benediction. "May the Christ who walks on

wounded feet walk with us to the end of our road, May the Christ who serves with wounded hands teach us to serve each other. May the Christ who loves with a wounded heart be our love forever. When we go out, may we see the face of Christ in everyone we meet, and may everyone we meet see the face of Christ in us. (Source unknown.)

LOCAL

Knox WMS, West Lorne were invited to a Chinese meal at the home of Heather Morton in May. The Mission study informs us of China this year and a quiz made us realize we have much to learn about that country.

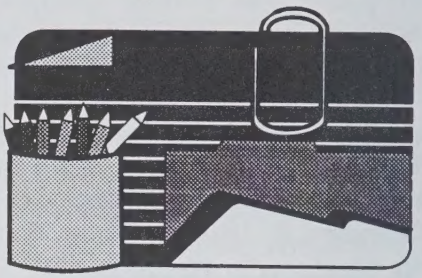
The menu included egg rolls with plum sauce, tea eggs, fried rice, plain rice, almond chicken, oriental pancakes, sesame pork, pepper steak, slivered beef, broccoli and carrots. This was followed by tea, fortune cookies and carrot cake.

Heather gave us information about China which she had gleaned from our WMS magazine and the library. Prayers were given for those who are ill and unable to attend our meetings. We enjoyed the day.

Louise Gillatly (nee Fisher) of Wyoming, Ontario died suddenly on April 10, 1997 at the age of 89. Mrs. Gillatly was a Life Member of Pioneer Auxiliary of St. Andrew's WMS, Wyoming, Ontario, working tirelessly for over 60 years.

She was predeceased by her husband of 67 years in 1994. Kenneth was also a long time respected member and elder of St. Andrew's, Wyoming.

Lou leaves one daughter Mrs. Mareta (Wayne) Walker and two grandchildren Julie and Paul Walker. Her presence and faithful support will be greatly missed.



Circulation News

Has your group received the Glad Tidings mailing which was sent to all Glad Tidings Secretaries/contact persons in August? It contains the subscription lists and ideas for promotion. If by mid-September the Glad Tidings Secretary in your congregation has not received the mailing she should check with the local post office or contact our office. The mailing is sent to the Glad Tidings Secretary/contact person listed by your group last fall, unless we have received a change during the year. (For further information, please see "A Reminder" on page 47).

In this column in the March/April issue, I mentioned that if your group has disbanded, it is helpful for us to still receive the subscription list. We need the information on the lists in order to make any appropriate changes.

Canada Post has an Address Accuracy Program that became effective January 1, 1997 which requires that 95% of mailing addresses be accurate. Their goal is to create more efficiency in processing the mail and to reduce delays caused by incorrect addresses. If the accuracy rate for mailing addresses is below 95%, customers (i.e. Glad Tidings) will be charged 5 cents per piece of inaccurate mail. So it is important to make sure your address is correct.

Katherine Allen,
Circulation Manager

A Reminder

It's Time to Renew Your Subscription

IF YOU SUBSCRIBE THROUGH A GROUP you can help your local Glad Tidings Secretary by:

1. Checking your address on her list and on your label. Make sure all the information is correct and up-to-date, including postal code:

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50 Wynford Drive,
North York, ON M3C 1J7

2. Arranging to *transfer* your subscription if you are moving into an area where there is another group. It is more costly to *cancel* from one group and add as "new" on another. Please give Secretary of new group a copy of the label on your magazine or the number from the label.

IF YOU ARE AN INDIVIDUAL SUBSCRIBER:

1. If you belong to a church that has a Glad Tidings group, please subscribe through the group.
2. Check your address on your label to make sure all the information is correct and up-to-date. (See label above).

SUBSCRIBE TODAY!

October 31, 1997
is the deadline for renewals and new subscriptions.
Cost of a subscription for 1998 is **$10.00** (including GST) for 6 issues.
($10.75 (HST) for NS, NB, LB and NB.)

IN REMEMBRANCE

Mary Jane (Osborne, Lehrbass) McLean, Guthrie, Alvinston, ON

Mrs. Jack (Loreen) Graham, Atwood, ON

Mrs. Marion Townsley, St. Andrew's, Belleville, ON

Mrs. Jean Campbell, Strathcona, Edmonton, AB

Mrs. Gladys McKay, Mrs. Hazel Murray, Mrs. Jessie Porterfield, Knox, Embro, ON

Mrs. Elma Waite, St. Andrew's, (Ross), Forester's Falls, ON

Mrs. Alice Nichol, Glencoe, ON

Ada Davidson, Priscilla Reid, St. Andrew's, Guelph, ON

Mrs. Wilfred (Peggy) Maskery, St. Matthew's, Ingleside, ON

Mrs. Frances Pridmore, Chalmers, Jarvis, ON

Mrs. Marion Elizabeth Campbell, Miss Iva Carr, Lucknow, ON

Mrs. Violet Campbell, Guthrie, Melbourne, ON

Mrs. Margaret Hackney, St. Andrew's, Mooretown, ON

Mrs. Amy Dobson, Knox, Red Deer, AB

Mrs. Ella Bourne, Memorial, Rocky Mountain House, AB

Miss Kathleen (Kay) Fraser, St. Andrew's, Sarnia, ON

Peg Linklater, Knox, Selkirk, MB

Mrs. Reita Cran, St. Andrew's, Watford, ON

Mrs. Margaret Sully, Knox, Westport, ON

Presbyterian World Service & Development

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. **1 John 4:7-8 (NRSV)**

Children's laughter fills the room as stories are told over a meal prepared in a community kitchen. At these kitchens families work together to provide nutritious meals for their children. While providing a break from their daily struggle against poverty, the kitchen also becomes a forum where families can monitor their children's growth, learn about health and nutrition issues and discuss new ways to address the many challenges faced by their community. Through community kitchens PWS&D's partners in Nicaragua, El Salvador and Costa Rica support creative approaches to long term community development.

PWS&D, the relief and development agency of the Presbyterian Church in Canada, works with overseas partners who are committed to finding long term solutions to poverty. To continue its work PWS&D depends on your donations, as it receives no funds from Presbyterians Sharing . . . With matching grants from the Canadian International Development Agency your donation goes a long way. For more information contact:

PWS&D 50 Wynford Drive. North York, Ontario. M3C 1J7
phone (416) 441-1111 fax (416) 441-2825 email: pwsd@presbyterian.ca

Glad Tidings is printed on recycled paper

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GLAD TIDINGS

Nov/Dec
1997

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Glad Tidings

Nov./Dec. 1997 Volume 72 No.6

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

Published six times a year by the Women's Missionary Society, W.D. of the Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario M3C 1J7. Tel. 1 (416) 441-1111. Fax 1 (416) 441-2825. Publications mail registration number 0606. ISSN: 00170720.

Member of the Canadian Church Press and the Associated Church Press.

Subscription rate for 1997 $10.00 including G.S.T. per year. Single copies $1.70. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Please make all money orders and cheques payable at par to Glad Tidings.

GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

INSIDE:

Living as Christians in a Violent Society. Pages 3-10

Christmas Worship. Pages 17-19

Lord, what am I to do?

Lord, what am I to do? The world is often a dark place, full of shadows that are sometimes only the phantoms of my imagination. Yet, there is violence all around me. In an apartment down the hall, a husband screams at his wife and children. Out on the street, an impatient driver honks and gestures threateningly at the person ahead. In the centre of the city, a child is kidnapped, a store is broken into. In the suburbs, a youth is shot to death at a party. There is no safety anywhere.

Lord, what am I to do? You made the world and all that is in it. And, in that breathtaking moment of creation, you looked upon your creation, and saw that it was good. It was *good*, Lord. Whatever happened? Was it because you loved us that you gave us the right to choose what we would do with our lives? Why, in the midst of all that beauty and goodness, did some people choose to force their will on others, to ravage the earth and to make war when everyone could have lived in peace?

Lord, what am I to do? I am frightened to walk down the street even in daylight. What if that scruffy looking person behind me is planning to snatch my purse? What if I am in the wrong place at the wrong time, just when someone decides to blow up a building or take out their frustration at losing their job by shooting randomly into the crowd?

Sometimes I lie awake at night listening to every creak of the house. I can't get to sleep for wondering if I forgot to lock and bolt the door, to set the alarm, if there is anything else I can do to make the place secure.

Lord, what am I to do? I am uncomfortable around some people. That woman in the pew beside me wasn't very well dressed. She must be really poor. I didn't mean to appear smug when I placed my envelope on the collection plate and passed it to her. I didn't mean to watch as she dropped a coin into it.

My friend came to me with a problem this week. She is depressed and she knows she is drinking too much. "It's as if I'm hurting myself because my father abused me when I was a child," she says. I didn't mean to hurry her away with kindly murmurs that everything would be all right. I didn't really want to think to myself that all she needed was a good shake and a stiff upper lip.

Lord, what am I to do? I am sick at heart at all the stories of crime, abuse, unemployment, drugs and stress of our modern day society. I don't even want to read the newspaper any more or turn on the television. Life's just not fair. So many bad things happen to good people.

Lord, what am I to do? So many questions, and so few answers. So many problems, and so few solutions. So much violence, and so little peace.

What's that you say? There is something I can do? Listen to my words, you say. *Do not be afraid. Perfect love casts out fear. I came to bring a peace that the world cannot give.* Well, I know that, Lord, but....

Do not resist evil with evil. Turn the other cheek. I know *you* did, Lord. You went to the cross. Why didn't you take up arms against your enemies? Why didn't you call the power of God down on all of them?

What is it you want, Lord? Forgiveness and reconciliation? Justice and mercy? Those are just words, Lord. Lord, are you listening to *me*?

I see. Of course, you're listening. You want me to listen to others, is that it? You want me to hear their stories–victims and

perpetrators alike. You want me to understand their situations, to walk in the shoes of both of them? *Father, forgive them, you said.* Forgive the person, not the act. *Judge not that you be not judged.* You've got a point there. I could be the one who is abused, the one who acts out in anger, who is unemployed, who is down on my luck. I could be the one who is unjustly convicted of a crime. Yes, Lord, you know all about that, too.

Well then, what am I to do? I suppose you want me to go out and join a protest march against land mines or against drunk driving or for gay rights. Or maybe I should write letters to my member of parliament for more restrictive gun laws and better housing and safer streets. Sorry, I didn't mean to sound sarcastic or defensive. I guess I wasn't listening again.

You're right, Lord. I heard you the first time. I didn't want to accept the responsibility for being part of the problem, never mind the solution. I know now there is a solution. You said it a long time ago. I can be your hands and feet in the world. I am your ambassador. Ambassador of peace. I like that. It makes me feel like a somebody. I am a somebody, you say? Yes, of course I am. I am yours. I'm not afraid anymore, or uncomfortable, or sick at heart. I am at peace.

Guess I'll get started, Lord. First though, I want to spend a few more moments with you, on my knees in prayer.

Written in Love
June.

For a child has been born for us, a son given to us...and he is named Prince of Peace.
Isaiah 9:6

LIVING AS CHRISTIANS IN A VIOLENT SOCIETY

We asked readers to tell us how they felt about dealing with the violence in our society. Their response follows. The replies vary from turning the other cheek to bringing back capital punishment. Those who took the time to respond obviously felt very strongly. We appreciate their thoughtfulness.

We are concerned about those who did not write to express their feelings. The letters you see printed here are the only ones we received. We printed our request in the May/June 1997 Glad Tidings, as well as sending personal letters of invitation to about two dozen Presbyterian law enforcement officers, ministers involved with chaplaincy, and others concerned with violence. A few declined to respond for personal reasons. A few called with suggestions and support.

Does the lack of response say something about our society today? Do people not really care? Do people not want to express their feelings publicly? Do people feel helpless and discouraged? Where are the voices of hope and faith?

Whatever the answers, as Christians we need to continue to struggle with the violence in society and to seek solutions through prayer and reflection on God's word. As I write, our daily devotions in the office are centred on Esther. The words of Mordecai to Esther speak volumes to me on this matter. *If you keep silence at such a time as this...*, he told her, the Jews would be delivered but her family would perish. Perhaps, he suggested, she had been brought to the position she was in *for just such a time as this*. How is God calling you and I to respond today? ***Editor***

I am responding to your invitation regarding the article that appeared in the January/February issue entitled "Greater Love...."

As Chaplain with the Windsor Police Service, I share many of the concerns expressed by Sunil Ram. In a society increasingly more prone to violence, law enforcement officers find themselves increasingly at risk of injury or death. The spillover into all of our communities puts everyone in a more vulnerable position. So where does the answer lie?

Emphatically, I would state that it does not lie in arming ourselves. Each year, at the annual training seminar for the International Conference of Police Chaplains, we hold a memorial service for law enforcement personnel killed in the line of duty. Though population size would dictate a ratio of deaths among U.S. officers of ten to one, the ratio among Canadians is more often thirty to one. Each time I try to discuss this with many of my colleagues they adamantly hold to the position of the right to bear arms.

I encourage each of us not only to be wise but trained to cope with the risks associated with life in a more violent society. I applaud Mr. Ram in his efforts in this regard, but please, no guns!

Enthusiastically,

Chuck Congram
Belle River, ON

He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks. **Isaiah 2:4**

Those who take the sword will perish by the sword. **Matthew 26:52b**

Let love ge genuine; hate what is evil, hold fast to what is good....Bless those who persecute you; bless and do not curse them....Repay no one evil for evil....Beloved, never avenge yourselves, but leave it to the wrath of god; for it is written, "Vengeance is mine, I will repay, says the Lord." **Romans 12:9, 14, 17,19**

You asked if the article turned me off. Yes, surely it did exactly that.

I looked up some texts in the Bible that mention "beating their swords into ploughshares and their spears into pruning hooks" (Isaiah 2:4, Micah 4:3).

In Joel 3:10 the opposite is mentioned but Jesus' attitude is different.

In Matthew 26:51 we read "and behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear." Verse 52 says "Then Jesus said to him, 'Put your sword back into its place, for all who take the sword will per-sh by the sword'." Jesus also said in Matthew 5:39 "But I say to you, 'Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also'."

My husband, Rev. Gabe Rienks just finished writing a book on the work of his younger brother Tabe Rienks who died of cancer when he was fifty years of age. He was the main youth leader in Amsterdam North in the sixties, in the years of the flower girls, the hippies and the drug addicts. They had a Youth Centre in Amsterdam North.

One day Tabe was walking on the Dam square in Amsterdam and a pimp came up to him and started to beat him up. This pimp had lost one of the girls who worked for him since she came to this Youth House. Tabe however didn't beat him back. He didn't do a thing. That flabbergasted the pimp so much that he stopped, disappeared in his car and drove off.

Some time later he turned up at the Youth club where he could find my brother-in-law. "What was that?" he asked. "Very simple," was the answer. "This is what my Master taught me."

If people are taught to fill their time with useful work, where they can create something they see as being useful, they are very willing to work.

This is proven in the book on youth work my husband just finished writing. Although this book is written in Dutch, people are already asking for an English translation.

Recently there was a program on TV where young people were taught to build up team spirit in sports. Young people have to have an outlet for their physical strength. This keeps them off the street and gives satisfaction.

My brother-in-law understood this and threw himself into [his work] completely. This in reality is, "Greater love has no man than this, that a man lay down his life for his friends." This way, everybody becomes a friend.

Idleness is the parent of vice. Lengthy joblessness and idleness creates opportunities for evil. Work and healthy entertainment are all good medicines against violence.

This was also the approach of Ghandi. Sure, he was murdered but he approached evil in the right way and he gave his life for his friends, and saved many more lives. Jesus could have saved His life. In Matthew 26:53 we read: "Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" This, however, was not the way to save millions and millions of people from eternal death. Jesus had to die on the cross after which followed the Resurrection. Hallelujah!

Afina Rienks
Brantford, ON

I do believe in protecting myself and my family from someone who doesn't have any respect for their own lives or anyone else's. **Lynda Fitch**

The answer does not lie in arming ourselves, but to be wise and trained to cope with the risks associated with life in a more violent society. **ChucK Congram**

Guns are not bad, people are. **Lynda Fitch**

I wish our judges and courts would fit the punishment to the crime. **Kathleen Lyons**

I am very anxious to let you know that I did not object nor was I turned off.... Today's world is full of disturbing things and I think that we have to face up to them. I look forward keenly to reading my Glad Tidings magazine and pass it on to a lady in our church who enjoys reading it too. The articles are so interesting, many thought-provoking, many heart-warming, some sad and some bringing us in touch with what is going on in our world.

I was disturbed at the attitude expressed in the two letters in the May/June issue. That is why I wanted to let you know how highly I regard this mission magazine and what you put in it. It certainly keeps us aware of the wonderful work being carried out by our missionaries.

I have not answered your questions but I did want to let you know of my great support of you as the Editor of Glad Tidings. Keep up the good work.

Very sincerely,

Mrs. Margaret Walsh
Cobblehill, BC

You asked if the article about a man fighting the violence of our society disturbed me, or turned me off. No it didn't. It did make me sad that our country has come to this–but it didn't surprise me.

We have urged our Government to be so kind to criminals, that we are known all over the world as a safe place for them to come and do their thing. It is the victim that pays in every way–not the criminal.

The last straw was the Gun Registration Law. It is for sure criminals won't be registering their guns. Why should law-abiding citizens be required to? Of course the Government does what it thinks the majority want.

I feel we have to protect ourselves in every way possible. I would rather have a stronger Police Force than have to hire Private Security People. Also I wish our judges and courts would fit the punishment

to the crime. Yes, I'd like to see capital punishment back again. I believe it would help us have a less violent society.

We need to do everything possible to prove to the criminal that crime does not pay.

Sincerely,

Kathleen Lyons
Oakwood, ON

In regard to your request, I was not offended, disturbed, turned off, or frightened by the article. I did not think of it as an advertisement either.

I was raised around guns. My father was a farmer. Hunting and fishing were his hobbies. I respected my father's guns. They were not there to hurt people, but to protect his livelihood from predators. If you have ever been confronted with an animal with rabies, you would be glad to have a gun to shoot the animal. I know, we have been in that situation twice, both with skunks. Once my husband and I had to take rabies shots.

What I am trying to say is that guns are not bad, people are. If you are taught to respect guns and people you would not need anyone like Sunil Ram, Christian Private "Eye". I am glad he is a Christian with a gun. We cannot put our heads in the sand, or make more laws to protect people from violence. It is sad that we need to protect people from violence by hiring guns, but until people are taught to respect other people we will need to protect ourselves. This has to be taught at a very early age.

It seems to me that more murders take place in our abortion clinics in one day, than by guns in one year. I don't believe in violence, but I do believe in protecting myself and my family from someone who doesn't have any respect for their own lives or anyone else's.

In my opinion guns in the right hands are not a threat to anyone.

Yours truly,

Lynda Fitch
Wroxeter, ON

Responding As Christians

by Margaret Grieg,
WMS Program Secretary

This material is based on *A Call to Hope, Living as Christians in a Violent Society*, one of the recommended mission study books of the Presbyterian Church in Canada for 1997-98. The references are real; the stories are composites of events that have happened and are happening.

Violence, we are tired of hearing about it, but stories continue to bombard us. If I hear one more depressing story, I will go crazy. I am Marilyn. My mother has just died of Alzheimer's disease. My sister has cancer. My best friend has just lost her job and my neighbour's son, a good student was recently murdered on a downtown street in our city. This is getting to be too much to bear.

Statistics tell us that crime rates are down, but our own fears of safety seem to be rising.

Susan goes to work as usual on Monday morning and finds that her office has been broken into and utterly destroyed. The door and the door jam have been broken. Papers are strewn all over. Books tossed and coins from coin boxes are everywhere. She feels violated. It may be a public room when she is there but it is her work space.

What is Violence?

"The dictionary offers us some help in understanding violence. Among other definitions for violate we find the following:
***to break, infringe, or transgress**
***to rape or ravish**
***to treat without reverence**
***to break in upon, disturb**
***to offend, insult, outrage**
***to treat roughly or abusively**
***to desecrate, dishonour, or defile"** [1]

Causes of Violence are Complex and Varied

***poverty, racial or ethnic tensions**
***glorification of violence in the mass media**
***availability of lethal weapons**
***drug trafficking**
***abusive behaviour and aggression in homes** [2]

Will the intruder return? What was he or she looking for? How can she ever feel safe again?

Over 100 countries have just agreed to ban land mines, but not USA, China, Russia, India, Pakistan and Israel. Did Diana, Princess of Wales' support of this cause have any influence? Did her tragic death spur on the support and influence this recent decision?

Ten-year-old Olga was on her daily walk for water for her family in Bosnia when she stepped on a land mine. She knew the danger but her family had no water left on that day. Other paths were inaccessible. She had walked this one many times before. Now she has only one leg and must still carry water each day.

All these stories and questions invade our thinking. They are negative and depressing. The media is full of violent stories. They always focus on the bad news. Why does violence get more attention? Have we been programmed to accept violence? It seems that getting accustomed to one layer of violence prepares us for more and then more.

Look at the area of sports. A "closed, male-only world of professional athletics is dominated with the ethics of aggression, violence and toughness"[3]. It is scary to think that we introduce our children to this in the world of organized sports. What has happened to the 'give and take' of learning to play together in the local play ground. But then, it is not safe to let a child go there alone.

In our churches, we have pictures of green pastures, stained glass windows and rainbows. How does this fit with the violent images of our world?

In reading the Bible, we find violent images that are strong enough to get a Hollywood movie R rating. There are stories of rape, plunder, murder of babies, war and stonings–stories of human brokenness.

But the Bible has more. Each story is about God's relationship to humankind. It becomes a story of hope for the world. Because of Christ, Christians are an Easter people with a message of hope for the world.

It is interesting to note that the power of hope can overcome poverty, dangerous environments and other problems. Five factors have been known to contribute to this:

*strong kinship bonds
*flexibility of family roles
*strong spiritual/ religious orientation
*strong work orientation
*high achievement orientation[4]

When Kim visited Nicaragua, she was impressed with the incredible hope shown by people living in the poorest of poor conditions. How could these people be so cheerful when they had no running water, lived in shacks with dirt floors and had very few possessions? But they had each other. They had program initiatives that allowed them to start tiny businesses that generated a little income. But most of all they had a strong belief that God was present for them in their oppression, a God that gives them tremendous hope. Most of the above conditions were present in their lives.

WHAT YOU CAN DO:

If you would like to do some further and deeper thinking in this area try one or both of the following activities:

1. Make a list of expressions of violence that make their way into your conversations.

Turn them into positive phrases, for

example: change "killing two birds with one stone" to "feeding two birds with one crust."

2. List the characteristics of a violent society.

-decide the government type, the laws in place and punishment for breaking laws

-set up an educational system

-name the family structure (or child-rearing system)

Discuss the effects of all the above on the society

Compare this society to your own.

Because of Christ, Christians are an Easter people with a message of hope for the world. **Margaret Greig**

To turn the other cheek means that we do not return a blow for a blow. But we can walk away from it. He does not mean that we should lie down and allow someone to walk over us many times. There is nothing loving about allowing an abusive person to continue to destroy his family. **- Marie M. Fortune,** ***Keeping the Faith***

I think we can call Christianity a post-violent faith, because our central story is an account of violence transcended. Our cross is empty. The full gospel–Good Friday and Easter–is a gospel of realism and hope. **W. Sibley Towner,** ***The Violent Cross, Church & Society.***

Justice seeks fairness in society. It involves the protection of human beings, concern for the victimes of crime, as well as offenders. It requires fair laws justly administered, courts and penal institutions that are just and humane. - Living Faith 8.4.5

Christ, the Prince of Peace, calls his followers to seek peace in the world. Living Faith 8.5.1

Prayer for closing

Loving and all-knowing God
You call us to be peacemakers,
But we are sometimes overwhelmed by the lack of peace in our lives.
We know that in understanding where violence occurs
we may begin to encourage peaceful ways in our homes and communities.
Help us to speak out assertively against violent language and violent ways.
Help us to be truly an Easter people, people who bring hope to the oppressed and hope to each other when life gets us down.
We pray all these things in the name of Jesus Christ our teacher and example of hope. AMEN

[1] page 3, *A Call to Hope, Living as Christians in a Violent Society by Vera K. White, Friendship Press, 1997.*
[2] page 5, ibid
[3] page 52, ibid
[4] page 66 ibid

RESOURCES RELATED TO THIS ISSUE

Beyond Violence: In the Spirit of the Non-Violent Christ by Gerard Vanderhaar. Published by Twenty-Third Publications, Connecticut. Price $19.50.

At the turn of the Millennium, apocalyptic voices grow louder, promising dire consequences for the fate of humanity, our planet, and our civilization. But theirs are not the only voices around. There are voices that are equally strong and full of hope, courage, and conviction. Gerard Vanderhaar's is one such voice, not apocalyptic but prophetic and full of passion. In *Beyond Violence*, he proposes a new direction, one that will lead to a more workable world–that of the Nonviolent Christ.

Vanderhaar shows how figures like Mahatma Gandhi, Martin Luther King, Dorothy Day, and others have taken the

example of the Nonviolent Christ as their guide for living and working justly and courageously in the world.

He then offers suggestions for incorporating gestures of peace and words of compassion and justice into our daily dealings at home, at work, with difficult people, and as part of the political process. He also shows how our attitudes toward money, time, and people can deeply influence our effectiveness in working for a better future.

Vanderhaar's life and work have been devoted to peacemaking, and his conviction and commitment to the goals of nonviolence shine on every page of this book.

Far from being passive victims in what John Paul II has called our present culture of violence, this book demonstrates how we can become active and responsible citizens of the world, working together to build a Compassionate Commonwealth that will spread throughout the globe.

Gerard Vanderhaar, author of *Why Good People Do Bad Things*, is professor of religious studies at the Christian Brothers University, Memphis, Tennessee. He has long been involved with Pax Christi, and is a founding member of M. K. Ghandi Institute for the Study of Nonviolence.

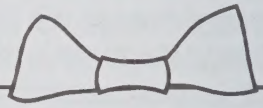
Busy Life, Peaceful Center by Padraic O'Hare. Published by St. Mary's Press, Minnesota. Price $14.95. G5511

In our fast-paced world, busyness, unrest and a growing sense of anxiety have become the norm. Award-winning author Padraic O'Hare offers readers a strong theological grounding for the practice of meditation ("centered prayer") that culminates in ten beautiful and personally moving meditation exercises. All are invited to cultivate modes of being that enable us to live every day from the peaceful center that is ours if only we cultivate it as guided by a master teacher and writer.

Stress Therapy by Tom McGrath. Illustrated by R. W. Alley. Published by Abbey Press, Indiana. Price $7.50. G3606

Stress management begins with "giving yourself compassion," says the author of this wonderful and practical new addition to the Elf-Help Book series. Writer McGrath and illustrator Alley show us how to be in touch with our deepest beliefs, urging us to live according to our values and thereby attain a serenity which will serve us well through the most stressful times.

The final "rule" in this little gift book is especially poignant: "The ultimate stress therapy is to remember the deeper truth of your life–that you are loved. When stress and its effects begin to overwhelm you, listen for the voice of God, who beckons, 'Come to me when you are weary and I will give you rest.'



The Gift

With wide-eyed wonder toddler
stares at Christmas wrappings,
pulls off gold ribbons,
rips the pretty paper,
laughing looks at jolly Santas,
red and green,
but leaves the carefully chosen
gift in box unseen.

May I not lose you, Holy Child
in tinsel trappings of this time.
You are my treasure, priceless
gift.
I long to hold you close, cradle
you within my heart and share
your love with all.

Gwyneth Bell

Everyday Dishes

Mary,
you move about your wooden table,
setting down the bowls, sanded smooth by Joseph's hand,
serving bowls of finest grain and drinking vessels,
carved in his shop, next door.
Everyday dishes.

I move about my own kitchen,
setting down plates of ironstone, plastic cups,
mismatched cutlery.
Everyday dishes.

I can see you Mary, your round belly brushing the table as you pass.
I cup my hands to the roundness of my own pregnant abdomen.

Did you ever wonder why God chose you?
simple, unsophisticated Mary,
everyday Mary.

Why choose me to
do this job, this child-rocking, tear-wiping,
gut-wrenching, life-launching job?

We...we are just everyday women,
everyday dishes,
you, Mary, and I,
living breathing clay,
marred and full of odd bits
of this and that,
debris from all our past.

Everyday women,
the kind You used
to tenderly nurse your Son,
the kind you use
to build a man,
to grow up a woman,

Set me apart, Lord,
like Mary
May my everydayness be no barrier
to the holy, the unexpected, the miracle.

Judith Frost

- Everyday Dishes was the first prize winner in a monthly contest of the Alberta Christian Writer's Fellowship–Canada Wide.

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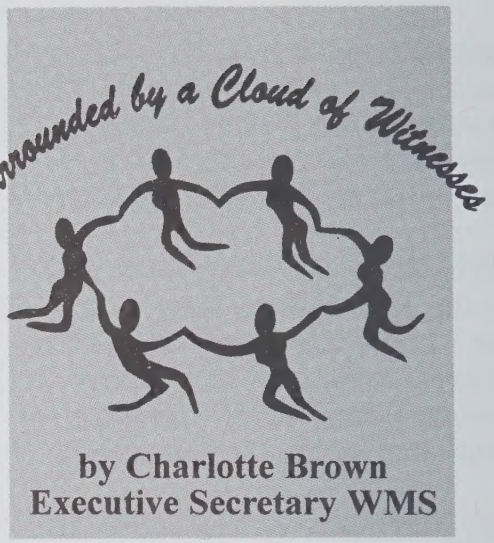
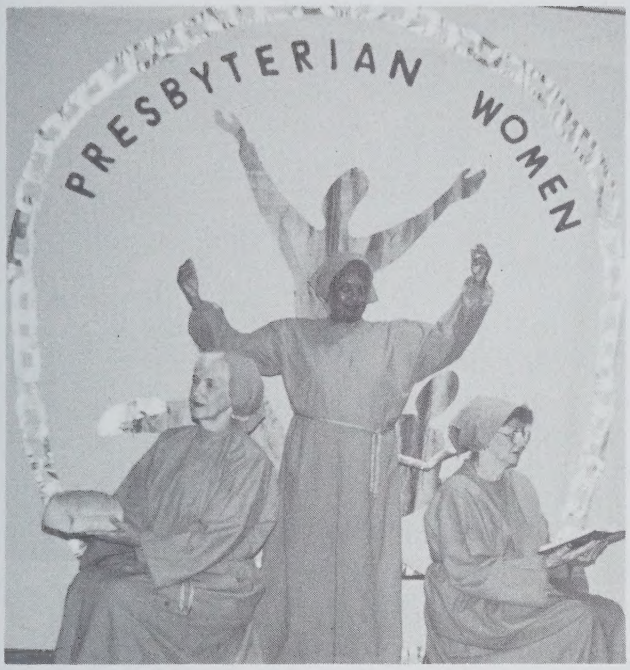


by Charlotte Brown
Executive Secretary WMS

White fluffy clouds stretched as far as the eye could see! This is the sight I enjoyed through the airplane window as we slowly began our descent into Louisville, Kentucky. How welcoming were those beautiful clouds! The words of the theme of the Triennial Women's Gathering of the PC(USA) came to mind, 'surrounded by a cloud of witnesses.' Over 5,200 Presbyterian women came together to worship, sing, study, learn and laugh together in this five-day event in July.

Esther Powell, President of the WMS and I were invited to be participants in the fourth Churchwide Gathering of Presbyterian Women. Barbara McLean, Deputy Clerk of Assembly, Presbyterian Church in Canada, was one of the presenters in the forum "Beijing and the Platform for Action". With the assistance of Yolanda Fernandez, Associate of Hispanic Women in the Northeast, South Atlantic and Puerto Rico, arrangements were made for registration and accommodation for us while in Louisville.

Each morning began with prayers at 6:45 a.m. if one was functioning at that time! For those who weren't morning persons, community singing began at 8:30 a.m. with Jim and Jean Strathdee, music leaders for the conference. The music and singing were highlights of the event for me. The morning plenary sessions began with reflections from the theologian-in-residence, Jane Dempsey Douglass, Professor



- Living Symbols of the Presbyterian Women logo.

of Historical Theology at Princeton University, followed by worship and a theme address. The leadership was shared by different women each day.

Book reviews, humorous commercials for the Presbyterian Women's magazine *Horizons*, and a moving/shaking time provided a break before the Bible experience led by Miriam Therése Winter. You may remember her as one of the musicians in the Medical Mission Sisters. The study, God's Great Gifts was based on Hebrews 12: 1-2a. We were invited to reflect on a different theme each morning: 'We come together to celebrate', 'our oneness in Christ', 'our identity as Presbyterian women', 'our commitment to the Presbyterian Women purpose', and 'thanks be to God'.

Before the conference, each participant received a booklet containing thoughts on each of the daily Bible study themes to help prepare for the Gathering. The booklet concludes "God has given us two great gifts. The first is the community of faith. It includes not only the congregation visible to us or even the world wide church. All the faithful of generations past are part of that community.... The second gift...is Jesus himself. As our redeemer on the cross, as our mediator even now, he is the great gift."

The afternoons gave participants an opportunity to attend workshops or forums on a variety of themes, drama presentations, mission tours by bus or preview videos. With my love and interest in music, one workshop I attended was "Building Community Through the Language of Music".

Evening programs offered worship and singing, keynote addresses by excellent speakers and entertainment by local choirs. The days were very full. And if you had any energy left at the end of the day, one could join a group for evening prayers at 10 p.m.

It was a privilege to be a part of this women's gathering and I returned home with new ideas and much food for thought. I did realize after spending a number of days in a gathering of that size that I do enjoy my times of solitude. I also thought about the energy that is present when a group that size comes together for worship, study and fellowship. However there is something to be said for gatherings such as our WMS Council meetings where there is a community or family feeling that is only possible in a smaller groups in which individuals know each other.

The image of clouds in the sky and the verses from Hebrews 'we are surrounded by so great a cloud of witnesses...' will continue to serve as a reminder of this gathering and of all the faithful of generations past and present.

- Left to right: Esther Powell, President WMS, Yolanda Fernandez, Associate of Hispanic Women, Barbara McLean, Deputy Clerk of Assembly, and Charlotte Brown.

A Peaceful Land

Wouldn't it be grand
If we all lived in a peaceful land?
A world that was free,
And full of harmony.
We would need lots of laughter and singing,
People who were apologetic and forgiving.
Our friends would be kind,
Love and joy you would find.
All races would be accepted,
Bigotry and cruelty would be rejected.
So help me give peace a chance,
And let all children dance.
Turn this dream into reality,
A peaceful land for you and me!

Sarah Lavoie

Sarah Elizabeth Jordan Lavoie, age 10, wrote this poem for school. Sarah's class was discussing peace and what it meant to them. At the time it was written, Sarah was in grade 4 at John Wanless Public School in Toronto. Sarah attends Leaside Presbyterian Church, Toronto, Ontario..

Photo Credit: Katherine Allen

Christmas Worship 1997

Mundane Settings: Magnificent Intrusions

by Patricia Elford

Worshippers are seated in the centre of room. A person stands at each of four corners of the room with candle and matches. Lighting–dim, not dark. Mary and Joseph sit quietly by "stone/wood" manger at "front". A carefully-arranged bundle, not a doll, represents the baby.

All Worshippers: (chant, in steady, tapping rhythm. Chant continues at least five times, until interrupted by Zechariah.)

I have fears for the future and regrets for the past.
I have fears for the future and regrets for the past.
I have fears for the future and regrets for the past....

Zechariah: (back left corner. Lights candle, then breaks in, loudly)
"Do not be afraid! 'By the tender mercy of our God, the dawn from on high will break upon us, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.' " (Luke 1:78, 79)

Hymn: O come, O come Emmanuel, verse 1 and 4, #116 (Book of Praise).
or Come, Thou long-expected Jesus, verse 1, #114 B of P.

Gabriel: (front left corner: lights candle, facing group)
"Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son and you will name him Jesus.... The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God." (Luke 1:30-35)

Elizabeth: (front right corner: lights candle)
"Even before our John was born, he was helping to prepare the way of the Lord. When Mary came to visit me, as soon as I heard the sound of her greeting, the child in my womb leaped for joy. I was filled with the Holy Spirit and exclaimed: 'Blessed are you among women, and blessed is the fruit of your womb'." (from Luke 1: 41-44)

Zechariah: God's messenger came to the priest Zechariah while he was routinely performing his sanctuary duties.

Gabriel: God's messenger came to Mary in her hometown.

Elizabeth: The Holy Spirit filled Elizabeth in her own house.

Zechariah, Gabriel, Elizabeth: God meets us where we are!

All: *God meets us where we are.*
The God-Child is coming!
I'm not ready! How can I receive Him?

Hymn: O, how shall I receive Thee? verse 1 #112 B of P.

Prayer of Confession: (unison, with a leader guiding)
Dearest Lord Jesus,
When desperate, we often turn to you, yet daily, we allow life's petty things to close the doors of our hearts and minds. We've slammed them shut through our selfishness, ingratitude, and indifference; our lack of imagination, and frenetic activity of mind or body. Make us aware of sins which clutter your places, leaving no room for your living Love. Forgive us, as we silently consider those sins.

(pause for silent prayer)

Thank you for forgiveness for all that is truly regretted. Thank you, that through that forgiveness, we are now open to receiving your Holy presence. Amen.

Scripture Reading: Luke 2: 1-7 The Birth of Jesus

Meditation:
A slippery, waxy child, born like any other, mid pain and blood.
Defenceless, needing the nourishment, protection and love of those trusted by God.
Surely not in crowded inn, born of a girl-child with dusty cloak!
Surely not, God!
Surely not away from her home, without support of women kin!
Surely not, God!
What? Not an inn; not even a cot? Oh Lord, why not?
A manger? A manger! But why?
God is not neatly packaged.
Jesus' very first parable is His own birth.
God breaks into our world in places of toil,
places of poverty...places of filth... places for the marginalized.
Christ disrupts lives. Love's power interjects.
Those living in forts built of false security or fear barricade the gates.

(This next section is said with emphasis.)

But,
Broken hearts know they are bleeding.
The abused beg for hope.
Tortured souls cry out for grace.
Lonely people long for God's touch.
Humble persons kneel to adore Him, then stand to tell the good news.
Oh God, we, too, would now stand up and be counted!

(All stand to sing, and remain standing.)

Hymn: Come, Thou long-expected Jesus verse 2 #114 B of P.

Shepherd: (Back right corner. Lights, candle/old-fashioned lantern.)
"God's messenger came to us in the middle of the field as we were doing our regular work. We said, 'Let us go now to Bethlehem and see this thing that has taken

place, which the Lord has made known to us'." (Luke 2:15)

(Entire group follows the shepherd, who places lantern in front of manger, Mary and Joseph. Note: Bulletins and hymn books, if still needed, would have to be brought along. Individual candles may also be lit and carried up. All lit candles are put into safe place near manger. All main light sources are now focused on manger. Worshippers stand in semi-circle(s) facing it, to pray.)

Prayer: (Leader)
Our God, You've given your greatest gift to us–Yourself–in vulnerable form. May we, who claim to be your people, stop betraying you. As with Zechariah, keep us humble when our words or actions would express lack of faith in your power. Yet, through your strength, give us courage to speak and act against injustice. Daily, let us not be controlled by unrecognized fears and hopes. Each hour, help us keep hearts and minds open through prayers for your guidance. May our families and congregations become living examples of how diverse, fragile people, even when wading through oppression, can meet at the manger with a loving God-perspective. In the name of Jesus, Lamb of God, born for us. Amen.

Hymn: Hail to the Lord's Anointed, verses. 1 and 2, #113 B of P.

The Dismissal: (at the manger)
All: Dismiss your servants in peace, for our eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel. (from Luke 2: 29-32).

Leader: In God's name, go now in peace. Give God the glory!

(Offering: As people leave manger, offerings are prayerfully placed into plain straw baskets beside it.)

Notes: All Scripture quotes from the NRSV.
Candles: Nervous? Try inexpensive, reusable battery-operated candles. Suggested Colours: All the same. Blue (hope/Advent), purple (Advent) or red (Holy Spirit, life and blood of birth). Full costumes/simple headpieces: Zechariah, Elizabeth, Gabriel, Mary, Joseph and Shepherd. Try Gabriel in white gown, with silver cloth headpiece, design similar to that of Zechariah's.

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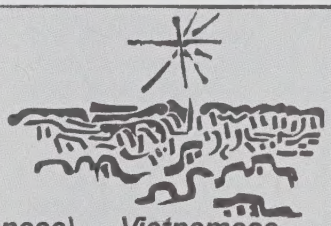
A CHRISTMAS WORSHIP SERVICE
FOR NON-ENGLISH SPEAKING GROUPS
Mundane Settings: Magnificent Intrusions*
by Patricia Elford



Spanish Korean Cantonese (Taiwanese) Vietnamese
*1997 Christmas Worship Service, published in English in the November/December 1997 GLAD TIDINGS.

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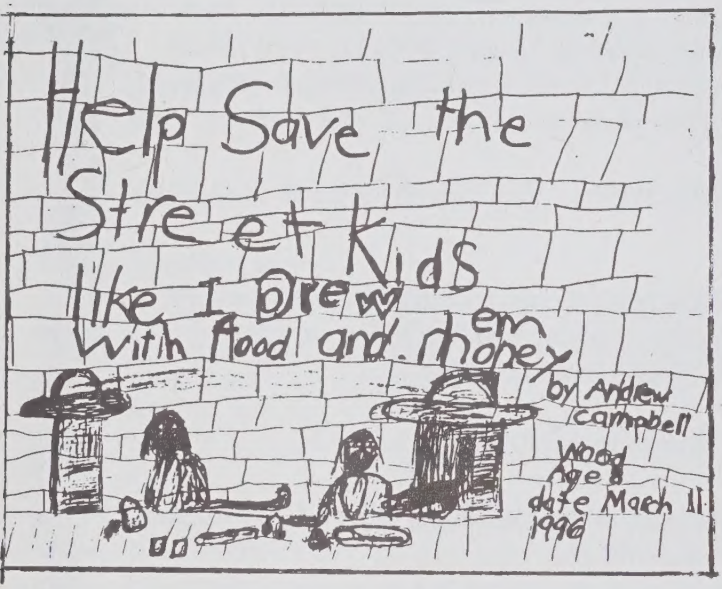
WRITING/DRAWING CONTEST FOR CHILDREN AND YOUTH

(In relation to the 1995-96 Learning/Sharing Project)

"Hope for Street Kids"

CONGRATULATIONS TO THE WINNERS!

First prize for drawing to Andrew Campbell Wood, Waterloo, ON.



First prize for writing to the Sunday School children of Fraser Church, Tottenham, Ontario:

Street Kids Everywhere

Street kids are everywhere;
They have no parents,
no money.
Is it because of war?
Or because nobody cares?
But we know that God loves them!

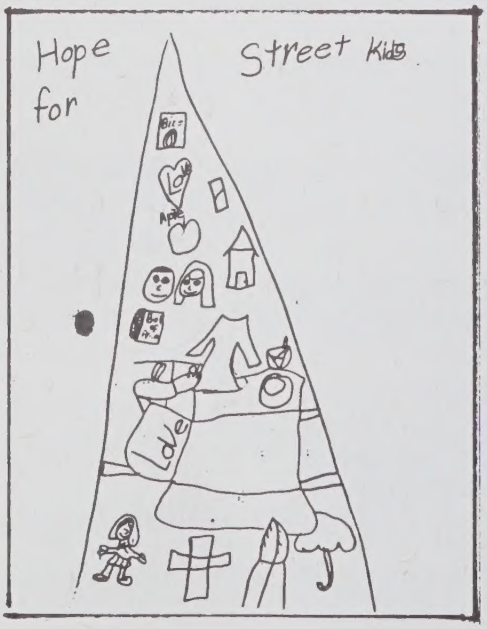
Street kids are hungry,
and they have no place to sleep.
They must be afraid!
Maybe they even feel like screaming,
NOBODY CARES!

It makes us mad
that they're so sad
'cause there's no food to be had.

Water is not always around
so they can't keep clean
or keep away their thirst.
Is there anything worse?

But we have a message to tell:
Jesus says, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs". **(Luke 18:16)**

Second prize to Chelsea Lynn Veal, St. James Presbyterian, Truro, NS.



WHO & WHERE

Following is a list of personnel and ministries supported by givings to *Presbyterians Sharing*, PWS&D and The Women's Missionary Society. We have published this list for many years in Glad Tidings. We know that some people use it to send greetings to staff.

This year it is in the centre of the magazine so it can be pulled out. Since it is a large list, we would like to know how helpful it is to individuals and groups. Let us know how you use it, and if you would like to continue to receive it each year. Instead of publishing it as usual, we could make it available separately through our office, or possibly as a supplementary insert in the Glad Tidings.

Please take a moment to write, phone, fax or e-mail the Editor (See below or E-mail: jstevens@presbyterian.ca)

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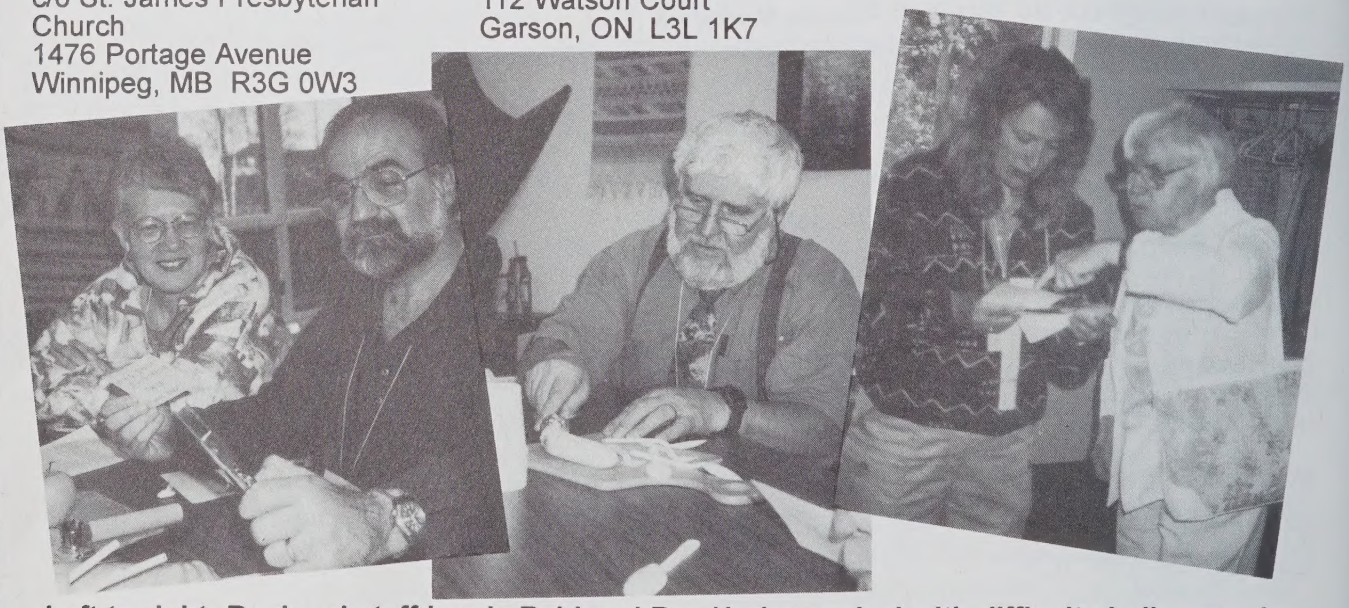

- Left to right: Regional staff Lynda Reid and Ray Hodgson deal with difficult challenges; Ian Morrison, General Secretary, Life & Mission Agency ponders new ways of doing mission; Regional staff Ann Blane and retired staff Agnes Hislop discuss issues. Taken at the 1997 Annual Council Meeting.

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Jasper, AB T0E 1E0

Robert Cruickshank
Trinity Presbyterian Church
400 Midpark Boulevard South East
Calgary AB T2Z 2T4

Dianne Ollerenshaw,
Valleyview Presbyterian Church
Box 15, Site 3, S.S.#3
Calgary, AB T3C 3N9

Shannon Mang
United/Presbyterian Campus Ministry
MacEwan Hall, Room 318
University of Calgary
2500 University Drive North West
Calgary, AB T2N 1N4

Paulin Grant
Presbyterian Chaplaincy
University of Alberta
171 - HUB International
Edmonton, AB T6G 2C5

SYNOD OF BRITISH COLUMBIA

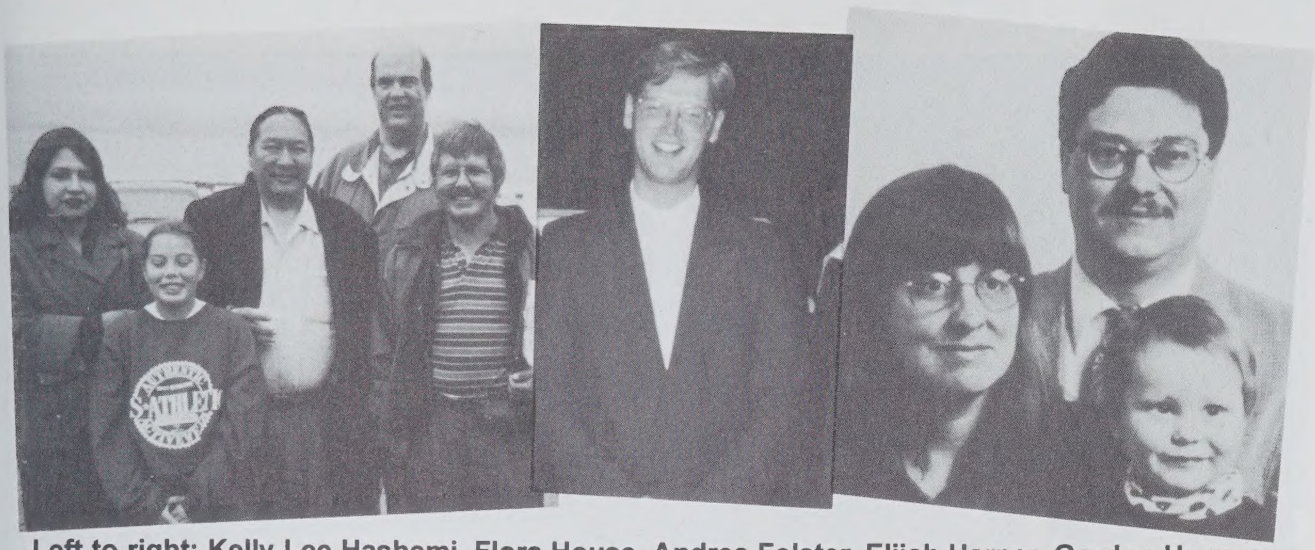
Heather Balsdon
Lakeside Presbyterian Church
5505 Butler Street
Summerland, BC V0H 1Z0

David Webber
Cariboo Presbyterian Church
Comp 17, R.R. #1, Dunsmuir Road
Lac La Hache, BC V0K 1T0

John Wyminga
Shannon Bell-Wyminga
Cariboo Presbyterian Church
1365 - 11th Avenue North
Williams Lake, BC V2G 2N1

John Green
First Presbyterian Church
P.O. Box 123
Prince Rupert, BC V8J 3P4

Ina Golaiy
Kitimat Presbyterian Church
P.O. Box 392
Kitimat, BC V8C 2G8



-Left to right: Kelly Lee Hashemi, Flora House, Andrea Folster, Elijah Harper, Gordon Haynes, Canada Ministries, and Stewart Folster, Saskatoon Native Circle, at Sacred Assembly; Tim Archibald, Kings, Kentville, NS; Wendy, Michael and Joel Lessard-Clouston, Japan.

Satoko Akai
Japanese Ministry
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Vancouver, BC V6R 2P9

Grace Presbyterian Church
15964 - 88th Avenue
Surrey, BC V4N 1H5

Elizabeth Forrester
Trinity Presbyterian Church
Box 495
Campbell River, BC V9W 5C1

Murray Garvin
Slocan Park, Slocan Valley & Castlegar
Presbyterian Churches
Box 93
Slocan Park, BC, V0E 2G0

Guy Sinclair
Ministry of Outreach and Discipleship
Calvin Presbyterian Church
2579 Bourquin Crescent East
Abbotsford, BC V2S 1Y6

Sung Deuk Hong
Surrey Korean Presbyterian Church
83310 - 116th Street
Delta, BC V4C 5V2

Young Taik Cho
Galilee Korean Presbyterian Church
2893 Marine Drive West
Vancouver, BC V7V 1M1

Ruth M. McCowan
Western Communities
Presbyterian Church
1099 Nicholson Street
Victoria, BC V8X 3L3

Harold McNabb
Western Communities
Presbyterian Church
558 Cedarcrest Drive
Victoria, BC V9C 1M3

D'Arcy Lade
Comox Valley Presbyterian Church
463 - 5th Street
Courtenay, BC V9N 1J7

THE SPIRIT HELPS US
L'Esprit Nous Vient en Aide
Romans 8:14-27

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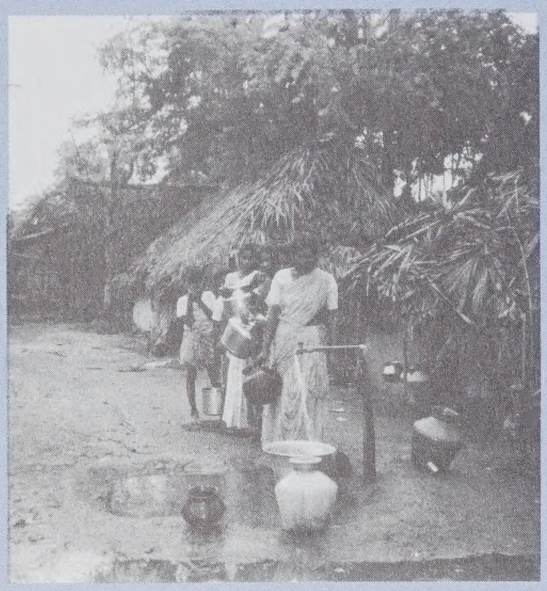
OVERSEAS STAFF BIRTHDAYS

December
15 - Rick Allen, Kenya
24 - Agwu David Onuoha, Nigeria
31 - Jack McIntosh, Japan
31 - Georgine Caldwell, Taiwan

January
16 - Beth McIntosh, Japan
18 - Bob King, India
29 - Don MacKay, Nigeria

Presbyterian World Service & Development



When the poor and needy seek water and there is none, and their tongue is parched with thirst, I the Lord will answer them, I the God of Israel will not forsake them.
Isaiah 41:17 (NRSV)

The Institute for Development Education supports women's associations working for community development in the villages and slums around Madras, India. The women's association in this community recently surprised their community when, after persistent petitions, the government installed this water tap and street lights. Their next goal is to have underground sewage built.

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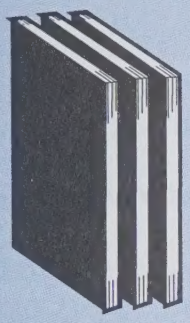

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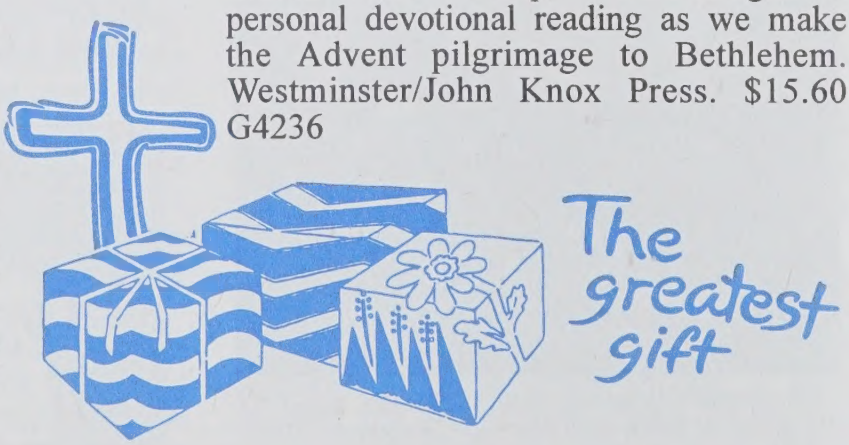


"I"-Witness

I remember very clearly the first Christmas far away from home. In October, 1944, during World War 11 we were forced to flee from the advancing Communist armies.

With our four children under 12 years, we reached Austria taking only what we could carry. We spent nine weeks in a refugee camp and then were assigned one room by the housing office, which served as bedroom, living room and kitchen for six and a half years.

In the week before Christmas, my husband and our boys were able to get a Christmas tree cut in the woods. But, how would we decorate it? We decided to make some little stars from white paper.

One morning there was a knock at the door. An old woman stood outside holding a box in her shaky hands.

I invited her inside, but she didn't want to disturb us. "I heard that you have four children and I wanted to give you my Christmas ornaments. I am old and alone and I don't need them anymore." I was speechless. I thanked the dear woman and she was gone. Later I saw her sometimes in the church service.

Today, only a few of these ornaments are in good condition. But, the little white self-made stars are still decorating the Weingartner families Christmas trees every year, as a reminder of the hard times more than 50 years ago.

Margareta Weingartner

- Margareta's grandaughter, Gabrielle, aged 10, daughter of Erich and Marilyn, Christmas 1996 beside tree with ornaments..

Forward in Faith

As this year ends, I would like each of us to be thankful for the service given by the staff in the WMS office. They serve the Society and the Church with cheerfulness and dedication:

Charlotte Brown, Executive Secretary, carries out the actions of Council Executive and is a liaison with the Church and the public at large.

Margaret Greig, Program Secretary, has updated material and written programs. She is available for consultation on programs and workshops.

June Stevenson, Editor of Glad Tidings. This magazine under her direction gives us a great variety of information and programs.

Katherine Allen looks after the circulation of the magazine and is the Secretary for the Society.

Trish Heidebrecht, Book Room Manager. The Book Room has many different Christian Books. These books are available to you by book displays, mail order or by coming to Wynford Drive.

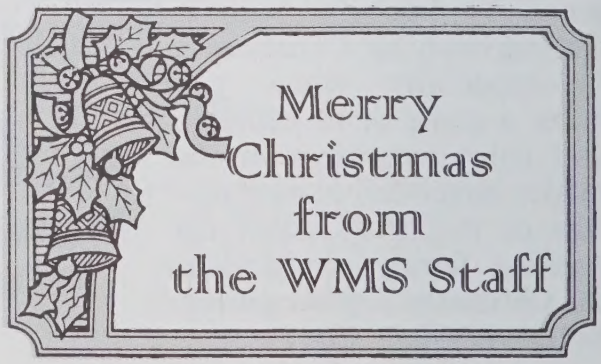
Judy Lee is the Book Room Assistant

Jeanette Whynotte, Financial Officer, maintains our financial records. Many of you correspond with her as you send in your contributions.

The staff are responsible for many other duties I have not named.

Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. Ephesians 5:20 N.I.V.

Irene Nesbitt, Treasurer



Dear Friends

Clara Henderson
Church of Central Africa, Presbyterian
Blantyre Synod
Box 413
Blantyre, Malawi
Africa
May 1997

A recent experience not only brought to mind the Biblical story of Ruth and Naomi, it also impressed upon me how deep and powerful emotions associated with one's love for another can be conjured up at the simple mention of that person's name.

When I was in Canada last year a widowed Zambian friend working there asked that on my return to Malawi I take a gift to her elderly mother-in-law whom she had not been able to visit in a number of years. Soon after my arrival in Malawi I learned that her mother-in-law, whom I had never met, was critically ill in one of our remote mission hospitals. I immediately made plans with a clergy friend to travel to the hospital to check on her condition and to deliver her gift.

The nursing sister who led us to the mother-in-law's bedside informed us that she was quite weak and it was an effort for her to speak. When we introduced ourselves and asked after her health she could barely raise her head to look at us. I leaned closer to her and explained that I had been sent by her daughter-in-law with a gift. At the mention of her daughter-in-law's name, her eyes brightened and joy lit her face. She sat up and clung to me, tenderly stroking my arm as she repeated the name of her daughter-in-law over and over. After a while her sickness got the better of her and she eventually collapsed back in exhaustion.

I was initially surprised by her sudden vigor and by her affectionate response to me, a virtual stranger. I thought that perhaps in her old age her eyesight had deteriorated and that she was actually mistaking me for her daughter-in-law. I realized however, that because I was the bearer of the message, embracing me and repeating her daughter-in-law's name was the closest she could come to physically expressing her love for her daughter-in-law. It was the depth of this love, called forth by the mere mention of her daughter-in-law's name, that had empowered her in the midst of her physical weakness. Even the woman's relatives and the medical staff attending her were amazed that she had been given this temporary strength to sit up and speak.

On the trip home I reflected on the power of the love shared between this contemporary Ruth and Naomi. Their bond reinforced for me the ability of love to unite and strengthen people–even those physically separated by great distances and expanses of time. This experience also served to remind me that as bearers of the message of God's love we are vehicles through which God channels hope and joy to those who are sick in body, mind or spirit. A simple word reminding us of the unlimited height, width and depth of God's love for us can be enough to strengthen us in our weakness and in turn empower us to bring this hope and joy to others.

On my return to Malawi I was assigned the task of music consultant for Blantyre Synod. My principal focus is providing musical assistance to those programs already operational within the Synod and its affiliate institutions. In this capacity my activities are determined by the initiative taken by these institutions and departments to invite me to participate in their programs.

Throughout 1996 I continued to take part in leading the morning assemblies at H.H.I. Secondary School. I also continued to teach and coach piano students from St. Michael and All Angels Church with the aim of aiding their provision of organ accompaniment to congregational singing in each of St. Michael's five services. St. James CCAP is in the process of making arrangements for the training of their designated accompanists and we anticipate beginning that program shortly. I also assisted the Partnership Choir under the Synod's Pittsburgh Presbytery Partnership

Committee in preparation for the forthcoming workshop with members of the PCUSA Pittsburgh Presbytery.

The Synod Music Department is currently staffed by the Synod Music Director and 13 presbytery music directors. During this year I assisted the department in training music festival evaluators and aided in evaluating Presbytery level choir festivals. I also recorded the biannual Synod Youth Choir Festival and the Women's Choir Festival this year.

At Zomba Theological College I teach weekly music lessons to the theological students and their wives. The college has now made music classes compulsory for all students, including the Wives School. As a result I have approximately 115 students divided into three different classes. Emphasis is placed on leading congregational singing (precenting); learning hymns from the hymnbooks used by each Synod; music reading (tonic solfa and staff notation); and singing. With these skills it is hoped that ministers will graduate better equipped to enrich the worship lives of their congregations especially in the area of music.

The Songbook of the Mvano (women's guild) which I am assisting Chigodi Women's Centre to compile, continues to be a work in progress. During 1996 I travelled with Mrs. Mercy Chilapula (Chigodi's Director) and Rev. Alice Kyei-Anti (partner from Ghana) to eight presbyteries. We collected choir songs, funeral songs and dance songs from many areas. After collecting songs from all presbyteries a committee of full-time workers will select the songs for the Songbook. Depending on the availability of funds, we would like to produce a Sampler of the songs collected before the final book is produced some time in 1998.

With the hope of drawing attention to the innovative and creative music of the Mvano I am currently working together with the Religious Studies Department of the University of Malawi in editing my thesis about Mvano music. Hopefully the thesis will be published shortly and available in Malawian bookstores this year.

Chilema Ecumenical Training and Conference Centre invited me to help them coordinate a week long Ecumenical Music Composition Workshop in December. The workshop was a great success and was attended by 14 participants from Anglican and CCAP churches. Participants composed music in groups and produced nine songs based on Bible studies led by Chilema staff. If funds are available we anticipate producing a small booklet containing these songs to include together with the workshop report that will be sent to all participants and sponsors.

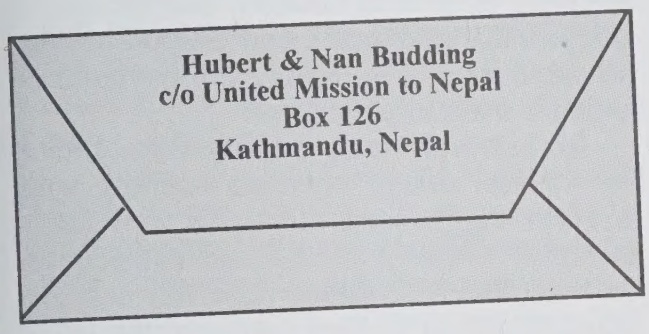
A few months after meeting together at General Assembly, in Charlottetown, Tam Corbett, our moderator, came to visit us in Malawi along with PWS&D personnel who were holding a meeting in Blantyre for their partners in Southern Africa. It was a pleasure to take Tam to a rural Mvano meeting and to introduce her to Malawian hospitality and singing.

I was able to maintain my academic ties and see colleagues from Indiana University and York University when I made another short personal trip to Canada in November '96. I took my two-week study leave to present a paper at the 41st Annual Meeting of the Society for Ethnomusicology in Toronto. It was interesting to meet other academics from North America and

Europe who are researching the religious music of churches in many different countries of the world and to place their analysis in the context of my work.

Thank you for your prayers and financial support for the work of International Ministries, especially here in the CCAP. I very much enjoy my work in Malawi and am thankful that Canadian Presbyterians are enthusiastic about maintaining partner church relations with Blantyre Synod. It is my prayer that God will continue to bless the relationship between our two churches and that we will continue to strengthen each other in our faith journeys.

Yours sincerely,
Clara



Greetings from Butwal. As is the case every year before the monsoon, the heat is intense. The temperature is well in the forties. We try to stay indoors as much as possible and we cope. Every day we tell ourselves that maybe tomorrow the rains will start and it will be cooler. We are both well. I had my semi-annual post-op check a few weeks ago and the doctor again gave me a clean bill. We are thankful. We visited Ashish, our blind ward, about six weeks ago in his new surroundings; a grueling eighteen-hour bus ride away. It was wonderful to see him so happy and well.

Here at home in Butwal, joy and tragedy happen intermittently. Sometimes we laugh; sometimes we cry; sometimes we shake our heads in disbelief. The following story made us do all three.

Kamala is fourteen. She is the oldest of five. A lifetime of going to bed hungry kept her body thin and underdeveloped. It is only recently that her body began to show the curves of womanhood. She has a sweet face, an open smile and a pleasant personality. A few weeks ago, some of her friends brought the news that she had married.

We were shocked, not because there had not been any engagement or even rumors, (that is normal in Nepal when marriages are arranged by the parents), but because Kamala is too young and her family, at least nominally, are Christians.

They are poor squatters and have been coming to our house for years with their trials and tribulations. Her father is inclined towards violence when he drinks. Her mother works at odd jobs except when she is pregnant; then she begs. Sometimes we have to send her away and tell her that she should learn not to rely on us but become more self sufficient and take more responsibility for her own life. They are a typical example of the dependency syndrome. This means that common acts of charity may not be the best strategy for lifting people out of their misery.

In practice this does not always work out. For instance, the institute I am connected with trains young people in industrial skills. The calibre of training requires a fairly high level of literacy. Physical fitness is also a prerequisite. Kamala, her brothers and sisters never qualify. They don't go to school. The whole family is involved in the daily grind for survival. Greedy and unscrupulous employers often employ girls like Kamala for little more than a bowl of rice. They eat poorly, their growth is stunted and they are often sick.

The day we got the news of her marriage we went to see them right away. She, her parents and four brothers and sisters live in a little straw shack–like a bicycle shed in Canada, except less sturdy. Old cardboard serves for mattresses, rags for blankets. The mood in the house belied the presence of a few home-made streamers and the hand written sign that optimistically read "Happy Marriage." No one was happy. Kamala was crying. She had spent four days in the house of her new husband although she had not yet slept with him. He had been busy finishing off the two bottles of whiskey her father had given as a dowry.

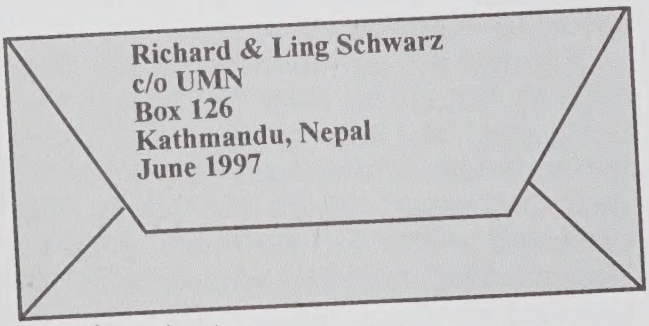
Her parents were apologetic. We pointed out that it was illegal to force a girl into marriage without her consent before the age of sixteen. They claimed that she stayed away nights and that they were worried about her. Kamala denied any wrong doing. The groom, a thirty-two year old drifter, had been married before. Kamala was his fifth wife. She will be the housekeeper for his family. She may be abused and exploited. She will have absolutely nothing to call her own.

Nan suspected that Kamala might not have been fully informed about the responsibilities and the joys of marriage. That is why she had her come to our house the next day and had a woman-to-woman discussion. We hope it helped.

Then Kamala fled to her aunt in the village but her mother called her back because she was needed at home. She is earning some money on a construction job. Her husband did come and look for her. Although he slapped her, for some reason he did not insist that she come with him.

What can we do? What would you do for a fourteen-year-old child whose parents clearly will not, or cannot, give her security or protection? In spite of the law the authorities are unlikely to interfere. Please pray for her. Pray for us that we may have wisdom in helping her.

With warm Christian greetings,
Hubert and Nan



Greetings in the name of the Lord. We are just starting into monsoon season. This year has been unusually cool and wet, which is a pleasant change from the heat of last year.

Today is local elections here. As in Biblical times all people have to return to their father's house to vote. There is a very strict transportation ban today. All people have to walk to the nearest polling station to prevent voting in multiple districts.

These bans are a fairly common part of life here, usually called as a protest against something. Those defying the ban risk having their windows smashed with rocks. Politically things are still rather unstable, with the communists again in power with a right wing party, an interesting combination.

In March we went trekking close to Kathmandu as a family. The boys both really enjoyed it, being carried most of the way. The rhododendrons were blooming furiously at the time in red, white and pink. We were in Sherpa country, and we really enjoyed the spacious clean Sherpa houses we were staying in. They even have chimneys for their kitchen fires!

In between rats, earthquakes and a snowstorm, not to mention sleeping with our two wiggly sons, the nights were fairly eventful. Other than the one snowstorm, we had lovely weather. The day we finished it started to rain hard and we heard later that four feet of snow had fallen where we were. Praise God for good timing!

Things at church continue to be interesting. The music has improved. I have spent a bit of time teaching the youth guitar, principally tuning. Our youth group, while smaller now, is a real strength in the church. They are very keen to grow in the faith and knowledge of God. I occasionally do a little devotion with them and appreciate their input and insight very much.

Many are attending Biblical training courses now or in the near future. Pray for them as they try to discern how they can best live for God in the future. Sunday School is going well. There are a few new teachers who are enthusiastic and creative, and the kids are really enjoying it. Ling will start teaching again this month. We are very encouraged to see what God is doing among the youth and children.

Ling has been busy lately getting a women's cooperative going. This sprung out of me wanting to buy some relish and

discovering how expensive it was. Unemployed women in the church were becoming dependent on the church's charity, so Ling had the idea of putting them to work instead.

After checking out the market they have been producing preserves and a special Nepali hot drink mix. Their goals are to train these women in some basic skills, build up their faith by devotions during tea-time, and build their self-esteem by engaging them in income-generating activities.

Some women from outside the church have also joined. Pray that this will be for the advancement of God's kingdom and that the business would be successful.

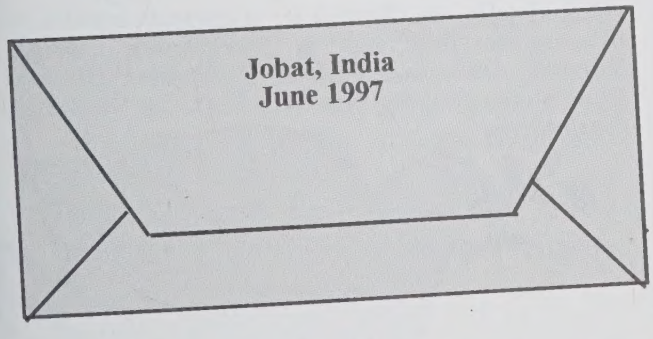
I was gored by a bull about a month ago while out on the street with Daniel. We are thankful that Daniel was unhurt and that my leg is almost healed. Work is going okay.

United Mission to Nepal, the umbrella organization that we are here with, is interviewing for a new executive director now. The previous man was very good at finding the balance between obeying God and man–we pray for one as talented and committed to God.

We really appreciate the WMS who have been showering us with prayers, cards and letters. I've gained two regular correspondents through that. Both are lovely ladies ministering at home and in their communities. God bless you in the office and at home.

In Christ,

Ling & Rick



I am having a wonderful, fascinating time in Jobat. Thankfully, I was met in Delhi by Miss Subhashi Singh, Director of MIBE Graduate School of Nursing, Indore. I had the opportunity to meet Dr. Sam Kishin briefly at the CNI office. By the time I reached Indore the next day I was feeling very ill and so I remained with Bob and Linda King, who took very good care of me for a few days.

Once I arrived in Jobat on May 2, I got settled into the "western style" guest room. However, I have just moved from that bungalow to a room in Pauline Brown's house. All of my meals are eaten at Miss Brown's, and the food is delicious. Miss Mørrison and Miss Brown have been very caring and supportive towards me, so I'm thankful for both of them!

I am working in the laboratory with Mr. Paul and his son Avinash. The lab is very basic, the only equipment being a fridge, two microscopes, a centrifuge, small autoclave, and a spectrophotometer (all 1960s). For the first several weeks I simply observed all of the procedures. During this observation period I made fairly detailed notes on the standard tests, i.e. urinalysis, hemoglobin, malaria....

I then went through all of "their" methods and did a critical analysis (comments, questions, suggestions) of each protocol, focussing especially on the quality assurance/accuracy and safety of the tests. Taking into consideration the available equipment, resources and funding, etc., I felt that some tests are very acceptable, while others require simple changes, and others require new equipment and training.

I have not yet done any testing for HIV. Testing for HIV has never been done at Jobat Christian Hospital. When I arrived there was a test kit "waiting" for me to use and teach with. The test itself is very simple in both theory and application. However, there were no instructions with the kit! This makes it impossible to perform the test since the reagents aren't labelled too clearly. I was able to purchase a sample of a different HIV kit (with instructions) while in Indore. So I am sure I'll be doing an HIV test with this new kit

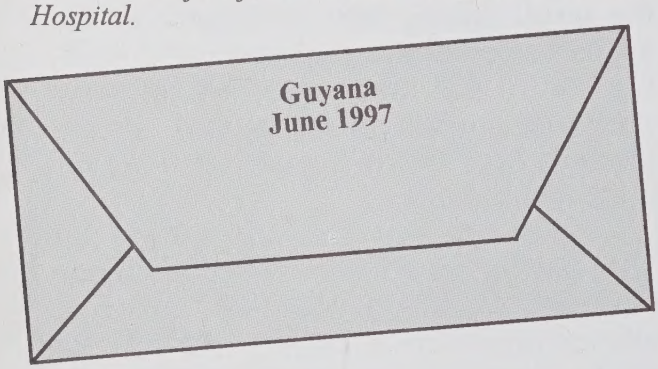
in the near future. The CNI Synodical Board of Health has set aside a large amount of money specifically for HIV/AIDS purposes. I am planning on inquiring into obtaining funding to purchase some equipment for the J.C.H. lab to perform a better quality HIV test.

I have also been invited by Miss S. Singh to do some lectures on the topic of my choice to the MIBE Graduate School of Nursing at the end of July. I am very excited about this opportunity. I've decided to talk on HIV/AIDS, and cover several different relevant topics. I am surprised how uninformed or ignorant most people I have spoken to in Jobat are about HIV and AIDS. Thus, I am hoping it may be possible to adapt the lectures which will be prepared for the Graduate School of Nursing to teach people in Jobat.

I also enjoyed several days with Dr. Tezlo, taking histories in the out-patient department, observing minor surgical operations, and going on hospital "rounds"

Sincerely, in Christ's service,
Kimberley

–Kimberley Reid from New Westminster, BC will begin studies at the University of British Columbia medical school in the fall. She has a B.Sc. in microbiology and immunology and experience that equips her to help out in a laboratory doing diagnostic testing. She served for four months in Jobat Christian Hospital.



I arrived safe and sound and have settled in to Guyanese living quite well. The five churches in the West Demerara parish are keeping me very busy. They are making the most of my time here. I've been leading prayer meetings, Bible studies, youth and women's groups, and teaching lots of new hymns and songs, as well as preaching every Sunday.

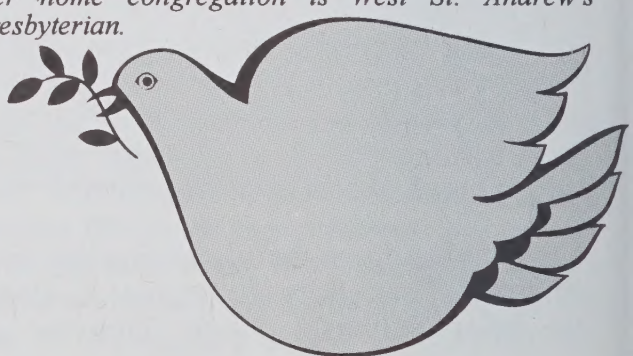
Sundays are quite a challenge, preaching three services starting at 7 a.m. and then meeting with three youth groups in the afternoon and evening. I'm doing my best to keep up! I've led a couple of workshops for the Sunday School teachers. Tomorrow I begin a two-day workshop for the youth leaders.

The Guyanese people have been wonderful, very friendly, welcoming and loving. They are trying to talk me into staying or at least trying to make me promise to return. I am enjoying them very much and I'm sure I'll miss them when I return. They are planning a surprise outing for my birthday which is at the end of the month and so I'm looking forward to that. I have experienced lots of Guyanese cooking and the living arrangements are quite fine. I've been doing lots of singing everywhere I go and it's been a challenge and lots of fun teaching new music. The Guyanese style of singing is quite unique and running a music program here could easily be a full-time job. Everyone wants to learn to play an instrument although they are scarce and music teachers even scarcer. I've been trying my best to keep up with this demand as well, teaching some basic skills–reading music and keyboard.

The experience so far has been very positive and rewarding in many ways and I'm looking forward to sharing my experiences when I return.

Yours in His Service,
Ruth

–Ruth Houtby, in Guyana as a summer student is entering her final year at Presbyterian College, Montreal. She comes from St. Catharines, Ontario. Her home congregation is West St. Andrew's Presbyterian.



O Come, O Come Emmanuel?

by Patricia Elford

It seemed there was so much time, and now, it's gone. I've often wondered why You came as a tiny child. How prepared am I for your coming, Lord Jesus?

Let's see: I've bought and decorated the tree. The stockings and wreaths are hung. I've purchased gifts for our family and our foster child and the paper boy and the hair dresser, and I have a few little extras just in case.

There are homemade cookies and cakes and puddings ready, a huge turkey thawing.

I'm still not ready? Oh, I know, You mean...have I been to *Church*? Well yes, I was there almost every Sunday and I went to the Sunday School concert. Those kids were so sweet!

And I went to the carols and Bible readings service. We even had our own Advent wreath at home this year. But of course, you know that, Lord.

I'm still not ready?! What haven't I done? The house is clean, the beds are changed, wood is ready for the fireplace.

I've rushed and rushed and I've tried to be really sweet and patient with everyone, even when people ran over my toe in the supermarket and banged those darn carts into my ankles. I gave to the Salvation Army person. I took treats to the Happy Seniors' Home. I've tried hard to ignore the fact that our kid's voices have been getting higher and louder each day of this month and that I've heard *I'm Dreaming of a White Christmas* one million times. We've done all those family things, like popping popcorn and stringing it. We've made gingerbread angels.

What else? Please speak up, Lord; I can't hear you. What?

It's true...I've been so busy that I put aside my daily meditation time. No wonder I'm having trouble hearing you now!!

Each day I was too tired or I found something else to do instead...like setting up the creche...that's kind of a holy project, isn't it? I know, I know, it doesn't take the place of actually spending time listening and talking to you!

I watched religious specials on television. Could that count? No, no, of course not!

When I really think of it, I have so many things and activities crowding that manger...there's no room in my inner being for even a newborn Christ child right now, is there?

Please, God, couldn't Advent last just a little bit longer? I've just discovered...I'm not ready for Christmas at all!

NEWS

RUSSIA'S SAINT OF 1997

Moscow, 17 January (ENI)–The synod of the Russian Orthodox Church has named 1997 as the "Year of St. Innocent". St. Innocent was arguably the church's most outstanding missionary, and 1997 marks the 200th anniversary of his birth.

St. Innocent is not very familiar to most Russians. But the church's leaders want to change that by the end of the year through a series of theological and scholarly conferences, special church services and processions, the dedication of new chapels and the naming of the streets after the missionary saint.

Early this month the church's leader, Patriarch Alexei II, and the synod issued a special message to church members about St. Innocent's life.

"The mission of Metropolitan Innocent was so pure that until now nobody has said a single bad word about him," Metropolitan Yuvenali added.

Born in 1797 into the family of a poor sacristan–church assistant–in a small village in eastern Siberia, Ioann Veniaminov took monastic vows under the name of Innocent, and quickly rose in the church hierarchy. At the age of 70, he was appointed Metropolitan of Moscow. He held the post for 11 years, until his death in 1879. But most of his church ministry was exercised in the remotest parts of the Russian Empire, particularly in "Russian Amer-ica", now known as Alaska.

Alaska, along with the islands of the northern Pacific, was initially colonised by Russians, and was part of Russia until the territories were sold to the United States in 1867. Today's Orthodox Church in America (OCA), the Russian-background Orthodox Church in the U.S., traces its history to 1794 when the first Russian monks arrived in the region. The church maintains a strong presence in Alaska where many native Alaskans are Orthodox Christians.

From 1823 Innocent spent 10 years teaching the Gospel to the indigenous people of Alaska. He created an alphabet for one of the local languages, into which he translated the Gospel of St. Matthew, a church catechism, prayers and hymns. He also opened schools and hospitals for the local population.

Innocent was an enthusiastic amateur geographer and biologist of the territories in which he ministered, and a keen student of the anthropology and languages of the 18 peoples in the region which he evangelized. For his scientific achievements he was awarded honorary membership of the Russian Geographic Society and an honorary doctorate from Moscow University. – Andrei Zolotov

BIBLE REVISION HALTED

Colorado Springs, May 27, 1997–Amid significant response about potential updates to the New International Version (NIV) Bible, International Bible Society (IBS) announced today that it will forego all plans to develop a revised edition of the NIV, the most widely distributed Bible in the English language, representing 45 percent of Bibles circulated in North America.

With this decision, IBS will also revise its current New International Readers Version (NIrV) Bible, geared to young readers and adults for whom English is a second language, to reflect a treatment of gender consistent with the NIV.

"The NIV doesn't belong to IBS or our licensed publishers, it belongs to the people," said Dr. Victor L. Oliver, board chair IBS. "Virtually all other contemporary Bible translations already reflect gender treatments consistent with the language of today. However, the NIV has essentially become the Bible of the evangelical church, which has come to trust in and depend upon the NIV's current accuracy, clarity and readability."

Dr. Oliver noted that in recent weeks it has become

very clear that many people in North America don't want the NIV changed, even if many Bible scholars feel a revision could more clearly reflect shifts in English language usage, and more precisely render the meaning of the original texts into English for current and future generations.

CHURCH CALLS FOR GOVERNMENT APOLOGY

Sydney, 18 June (ENI)–The Uniting Church in Australia, the country's third biggest church, has told the federal government that the only way forward for Australian race relations is a formal apology to Aboriginal people for the government's past involvement in the systematic removal of indigenous children from their families.

The call, made early this month, came amid a controversy after an official inquiry found that the removal of Aboriginal youngsters from their families was a common practice for 70 years–up to the late 1960s. The government and major church agencies were deeply involved in the process which, it has been claimed, was part of an effort to eradicate Aboriginal culture.

The controversy, which has been fuelled by the government's refusal to apologize for official complicity and to pay compensation to the victims, has put severe strain on the fragile process of reconciliation between Aboriginal and non-Aboriginal Australians that gathered momentum in the early 1990s. – Jeannie Zakharov

SWEDEN'S FIRST WOMAN BISHOP

Stockholm, 9 June (ENI)–The Church of Sweden will soon have its first woman bishop.

Last week the Swedish Parliament ratified the election of 57-year-old Christina Odenberg as the next bishop of the diocese of Lund. The parliamentary ratification followed a vote by the 960 clergy of the Lund diocese, in southern Sweden.

More than 90 per cent of Sweden's 8.8 million citizens belong to the Church of Sweden, which adopted Lutheranism in the 16th century.

According to *Agence de presse internationale catholique*, Odenberg will be ordained as a bishop on 5 October this year. She was ordained as a priest in 1967.

Traditionalist groups within the Church of Sweden have already announced that they do not recognize the election of a woman as bishop and will consider the leadership of the diocese of Lund as "vacant".

Lars Eckerdal, bishop of Göteborg, welcomed Odenberg's election. He said that from now on "in the Swedish church all ministries are as open to women as they are to men".

Study Theme

MARTIAL ARTS–A LAST RESORT FOR CLERGY AT RISK

London, 14 February (ENI)–Forty Church of England priests have taken a self-defence course, run by a martial arts expert, so that they can defend themselves against violent attacks.

Four women were among the 40 priests who attended a half-day course in early February run by Police Inspector Peter Boatman, a black-belt expert in several forms of martial art–Wu-Shu, Kung Fu and Taiho Jutso. All the clergy are from the Cambridge area, and the oldest priest who took the course is 63 years old.

Recently there has been much publicity in the media about the clergy's vulnerability to violent attack, even within their vicarages where some clergy have been attacked by people they are trying to help.

However, Inspector Boatman told ENI: "There is no more violence around today than there was 100 years ago. Having said that, an assault on one person is one assault too many, and we want to raise awareness of the potential risk."

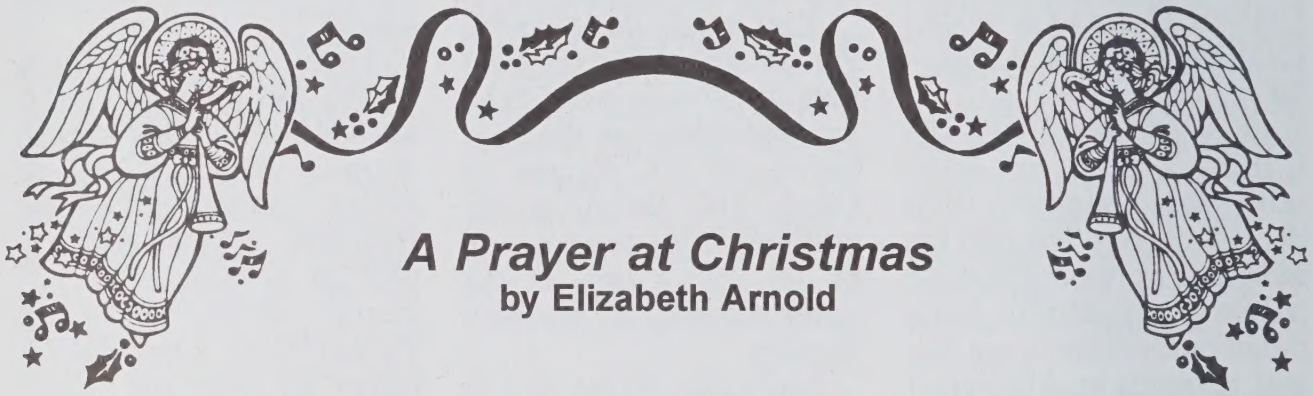
This month in north London a 63-year-old Roman Catholic priest, Edward Carroll, was stabbed and seriously wounded as he prepared tea for a visitor at his church. Carroll's parish assistant, Ben

Deignan, told journalists: "It's a fact of life for priests. People come to the church with a disturbed state of mind and they [the priests] can't walk away from them."

Last year a Church of England priest, Christopher Gray, was murdered in the northern English port of Liverpool.

"We know the threat is there, and also the threat to the families of the clergy, who are often visited at home," Evans said.

David Evans, who arranged the course, pointed out that the curriculum for the clergy self-defence course provided a range of responses: communication, awareness, risk assessment, response options and assertiveness. The clergy are told they should resort to "physical skills"–such as the forceful "palm push-aways" and the intimidating "knee"only when non-physical tactics fail. –Cedric Pulford



A Prayer at Christmas

by Elizabeth Arnold

The pale winter sun gave an illusion of warmth as the few mourners gathered on a bleak hillside. We had come to say farewell to the last surviving member of our grandparents' family–our aunt, who at ninety-four had slipped quietly and unobtrusively from life. She belonged to the generation where the unmarried daughter was expected to stay at home to look after aging parents. Her life was perhaps dull, often monotonous. She was thrifty, uncomplaining. She attended her church regularly and never appeared to question her lot or lose her belief that, with God, all would be well. Would that I might have that faith!

Every day I am assailed by doubts and fears. Newspapers, TV, magazines, radio–I can't take any more, Lord. Is there a country in the world where there is not fighting, murder, kidnapping, manipulation for political ends? I want to be strong, to be able to use God's word to help me in days of uncertainty and disbelief, but I am afraid. I take comfort on Sundays from the company of like-minded people in church, from the helpful and encouraging sermons but, come Monday, I am struggling to rise above the events happening in my own country. Please let me have hope.

Christmas is almost here. There are decisions to be made. Do we invite that "difficult" guest–the one who, we know, is lonely, but with whom we don't have much in common and whose conversation will add little to the festivities? Or what about the one who sits with a disapproving smile and who doesn't seem to be enjoying any of the arrangements we have made? Have we looked behind the tight smile or the grim face? Let us look hard for the loneliness (for we are all lonely at times), for the longing to be invited and included in someone's family party. Whatever our thoughts on race, creed, colour, religious persuasion–at this time of Christmas rejoicing, O Lord, may we show love. Amen.

- Elizabeth Arnold lives in Belfast, Ireland. She is the sister of Rev. Rosemary Doran, past president of the Women's Missionary Society.

IN THE SOCIETY

SYNODICAL

Safe in the Arms of Jesus was a fitting theme for this year's **Hamilton and London** Synodical annual weekend Ladies Camp at Kintail, in June. From the rising of the sun, Morning Watch, to the glowing embers, Campfires, with bible study, crafts, skits, and gourmet meals in between, it's no wonder we and nature sang in all our glory.

Kintail will always be the wonder of renewing old acquaintances, searching one's soul, and refreshing our thirst for spiritual growth with one another. Whether walking through the pines, or hearing the continuous trilling of birds, or smelling the gentle breezes, our hearts are united as one.

Gwen Brown's inspirational communion service in the outdoor chapel is the capping of a weekend, where one is content to stay and relive the wonderful friendships and commitments we have renewed with our Lord and Master, one with the other.

As we journey home we know we'll meet again, same time, same place, next year.

PRESBYTERIAL

A cool, breezy day was the ideal setting for this year's Gladys Sim Children's Rally. One hundred and thirty-seven excited children representing 15 churches from the **Bruce-Grey** area gathered on May 31, 1997 to enjoy a day centred around "Noah's Ark".

This year's rally took place at Huron Feathers Presbyterian Centre at Sauble Beach. This was a very suitable setting for a day of fun, laughter, music, crafts, games, races, and lots of good food. The children listened attentively as throughout the day "Noah", Rev. Jeffrey Loach, related his life story. The afternoon was spent on the beach. In spite of the cold weather many kites were quickly made. Soon spirits and kites were soaring high as the children ran to and fro. It was quite a sight to behold.

The Bruce-Grey Presbyterial sponsors this yearly event. The program was organized and hosted by members of Tara Church and Allenford Church under the direction of Kathy Middelkoop.

The WMS group of South Kinloss hosted the Spring Rally for **Maitland** Presbyterial on May 12. Women from sixteen different societies sat down to a delicious salad supper.

President Erlma Haldenby welcomed everyone and after an enthusiastic singalong read a poem "Why God Made Hugs".

The women of Kinlough led in the devotions, comparing the work of the WMS to crocuses. They are not afraid to take a dare and step out in the ice and cold of early spring. The South Kinloss Ladies Trio sang for the enjoyment of everyone.

The women of Whitechurch led the "In Memoriam" Service. Freda Scott of Belgrave was presented with an Honorary Membership Certificate.

Wilma Welsh who works in International Ministries of the Presbyterian Church in Canada was the evening's special speaker. She brought us up-to-date on some of the mission activities in different areas of the world.

Mildred Dupont thanked our speaker and Alice Nicholson of Belgrave thanked everyone who made this a successful rally.

Edmonton-Peace River Presbyterial held their Annual Meeting on May 31, 1997 at Westmount Church, using the theme *A Living Sacrifice*. Worship was led by Edna Murray and Irene Colquhoun of Westmount using Romans 12:1-2.

A Memorial for Dorothy Cooke, long time member of Westmount WMS was given.

Norma Proudfoot led a workshop on Glad Tidings– "To Change or not to Change". Her presentation stimulated thoughtful discussion and provided input for individual groups to consider this matter further.

After lunch, the speaker Rev. Sandra Franklin-Law told of her work in Ethiopia with Canadian Foodgrains Bank, which

cooperates with 13 churches including PWS&D providing grain and reforestation. Video presentation and photographs provided graphic examples of the valuable work accomplished in this endeavour.

Delegates Margaret Moar and Shirley Johnson gave their reports from Council.

Norma Proudfoot conducted installation of officers and the meeting closed with prayer by Rev. Sandra Franklin-Law.

Waterloo-Wellington Presbyterial held a "Day Apart", May 10, at St. Andrew's Church, Arthur. Rev. Helen Allum, minister of St. Andrew's welcomed everyone. Anne Beattie, Fergus, led the group in a sing-along accompanied by Bill Beattie and Carl Watson, also from Fergus.

President, Dorothy McCombie, led in devotions on "Prayer and Praise to God" with group responses.

A celebration of the history of the WMS auxiliaries was led by Lynda Reid. Each auxiliary made a presentation of its history, either by skit, readings or a poem. From the moments in history were recovered items that could be used in our groups today.

Following a noon break, with lunch served by the women of Arthur, the Presbyterial met in small groups to discuss: "What is the one value that we won't let go?"; "What do we need to recover?"; "What do we need to let go?"; "What are the new opportunities?"

Most agreed to keep the WMS Purpose, the Glad Tidings magazine and to continue to learn and study. New opportunities were helping in the community with day camps, food banks, etc.

The "Day Apart" was brought to a close with a hymn and prayer by Helen Cleghorn.

A bountiful potluck supper held at Petrolia, Ontario on May 20 was a great way to begin the Spring Rally of **Sarnia** Presbyterial. Warm welcomes were spoken by the host church minister, Rev. Laurence DeWolfe and the presbyterial president, Margaret McNeil. A sing-along of favorite hymns provided a rousing opening to the evening program.

Guest speaker was a student from the host church, Alicia Newman, who had travelled to India with three other exchange students, sponsored by the Rotary Club. Alicia was lovingly received in a spacious Indian home where 13 members of a family lived.

While in India she was able to help Mother Teresa in a children's orphanage and found this to be a memorable experience.

The closing devotions on the theme 'fears' were conducted by the Wyoming Pioneers group.

The Friendship Luncheon of **Westminster** Presbyterial was held at Dunwood Place, New Westminster, June 7, 1997. President, Barbara Marshall, warmly welcomed everyone. A delicious assortment of sandwiches made by the Dunwood Auxiliary and sweets made by various groups were enjoyed by everyone.

WMS items were sold by Grace Murdoch. Council High-Lites were presented by Zena Mckay, Presbyterial delegate. Synodical President, Rev. E. McLagan brought greetings and spoke further about Council. She stressed the financial needs and encouraged everyone to give a little more.

Special guest was Freckles, a Golden Lab seeing-eye dog, who brought along her mistress, Darlene Jones of St. Columba Church. Last November, Darlene went to California to receive her dog, and together they underwent a training program. Freckles gave us a demonstration by piloting Darlene around the room and back to the starting point. Darlene sang three musical selections, accompanying herself on the guitar.

A humorous skit, hinting about a place for the Annual meeting, closed an enjoyable afternoon.

The **Peterborough** Presbyterial Spring Rally was held May 14, 1997 at Centreville Church. The theme was *Belonging to Jesus*

(John 1:1, 7).

Registration was followed by a sing-along led by Jackie Kelly and accompanied by pianist Helen King.

President Ada Chapman opened the meeting with a poem followed by prayer. Rev. Mary Bowes of Millbrook welcomed everyone.

Worship was led by Nancy Millar and Pat Ross of Norwood. Books were on sale by Pat Ross and Barbara Althouse. We were delighted to hear two beautiful solos by Paula Walker-Eagleson.

Joan Smith of Port Hope gave a report on Council '97. Betty Armstrong of Grace Church, Millbrook, enlightened us on the opening of the "Time Capsule" at their 100th Anniversary service in September 1996. She read the original minutes and history of the church building.

Pat Ross of Norwood said grace and we enjoyed a delicious lunch served by the Centreville group.

Following lunch another sing-along with Jackie and Helen was followed by prayer by President Ada Chapman.

Roll call was taken with 31 registered; the offering was received and dedicated by Rev. Mary Bowes.

Kass Whitefield, Cobourg introduced guest speaker, Diana Wadsworth, who spent 37 years in Jhansi, India. Diana showed slides and gave a very informative address on her experiences there.

Muriel Bell of Port Hope thanked Diana and everyone wished her much happiness in her retirement.

Courtesies were given by Betty Armstrong and the meeting closed with a hymn followed by prayer.

The **Lindsay** Presbyterial Spring Rally was held at Bolsover Church on May 14th.

The President, Grace Jess, constituted the Presbyterial, and read a poem. Eileen Mennell of Bolsover WMS made everyone welcome.

Worship was conducted by the Kirkfield women with a scripture reading from Luke "The Parable of the Sower", the seed being "The Word of God", fitting into our theme of Knowing, Growing and Showing.

A delightful sing-along was led by Helen Torrey of Woodville after which new business was attended to.

President Grace Jess gave us a brief outline of current mission study material. Grace also reported on Council '97.

A bountiful supper was served by the Bolsover women. Following another sing-along and musical selections by our host church, Anita McLennan introduced guest speakers Miriam and David Barrie. The Barries now spend part of every year in Malawi, Africa, concentrating on agriculture, nutrition, and making clean water available. They showed some excellent slides of conditions there.

Joan Anderson of Wick expressed the courtesies, and Mrs. Ufkes gave the benediction.

The theme of the Annual Retreat of the **London** Presbyterial held at Pearce Williams Christian Centre, Iona, was *Journeying in Hope*. Marion Weldon extended welcome.

Speaker at the morning session was Trish Taft from the Cross Cultural Learning Centre. She told of her experiences with the hopes and difficulties that face new arrivals in this country. Greetings were brought by the president of the Presbyterial, Jean Middleton.

Following a bag lunch and exercise with Kay Eichenberger, Bible Study was led by the host group from Tempo, with follow-up by Area Educational Consultant Erin Crisfield.

Courtesies and worship completed the day. Pianist was Eva Murray.

The 81st Annual Meeting of the **Kamloops** Presbyterial was held in St. Giles' Presbyterian Church, Prince George, British Columbia, June 13-14, 1997. Dr. Brian Fraser, Dean of St. Andrew's Hall, U.B.C. and Professor at Vancouver School of Theology, led the study on the theme *Not Just Another Fish Story–The Basics of Mission Re-examined.*

Rev. Rod Ferguson, minister at St. Giles

led the Opening Devotions from Jeremiah 1:4-19. Morag Hanning, President of St. Giles Presbyterian Women chaired the meetings. The Book Display was made up of books loaned by Presbyterian ministers. Delegates were encouraged to take the title, name of author and publisher and order their own books.

An escorted tour of the University of Northern British Columbia proved most interesting. This university, opened in 1994, is the first university to be created in Canada for 25 years.

The Friday evening public meeting included Arlene Onuoha's address and slides of her work and family in Nigeria.

Saturday's Opening Devotions and In Memoriam were given by Iris Orton, from Kamloops. This year's Council Report was highlighted by a panel: Helen Dobie, Kelowna, Rev. Betty McLagan, B.C. Synodical President and Rev. Wayne Stretch, Synod/Synodical Staff Person. Mrs. McLagan installed the Presbyterial Officers for 1997-98 who were from Vernon. A closing Communion Service was led by Rev. Rod Ferguson.

LOCAL

The WMS Evening Auxiliary of **Weston Church** took part in the 150th Anniversary of the establishment of the congregation by holding a Pot Luck luncheon followed by a Historical Presentation on February 16 attended by over 100 of the congregation.

The Historical Presentation traced the highlights of the congregation from 1847 to the present. Intertwined were stories of early Presbyterians spreading the gospel in Canada and around the world, including the Atlin Committee and the formation of the WMS (Western Division). Elizabeth Heath, President of the group, spoke of her experiences in WMS and what it has meant in her life. The reminiscences were enjoyed by all.

On Sunday April 13th, **St. Andrew's** WMS, **Perth, Ontario** had a special Thankoffering celebration based on the China-Hong Kong study. Group members and their spouses were invited to a delicious Chinese buffet, served with green tea, of course! Chinese lanterns, paper birdcages, kites, butterflies, cherry blossom centerpieces and fans decorated the hall.

Many of the women were dressed in Chinese costumes which added to the festivities! The Jeun family, originally from China, brought many authentic items from their native land.

Musical entertainment was provided by Don and Eunice Schrader and the "Good News Company", whose members are Larry Paul, Bob Birse, Graeme Crabb, Peggy Roy and Linda Silver. There was also Oriental background music to create the mood of the evening.

Special guest was Marion Miller of Perth, who had visited China and had a wonderful selection of slides with a very interesting commentary.

ANNIVERSARY

At the May meeting of the Adda McLean Auxiliary, **St. Giles, St. Catharines, Ontario**, we celebrated our 40th Anniversary with members of the other groups in Niagara Presbyterial as guests.

The meeting was opened with a welcome and prayer by Rev. T. Theijsmeijer. President of the Auxiliary, Agnes Clark, welcomed everyone. Greetings were brought by Shirley Barnhart, President of Niagara Presbyterial and Helen McLeish, President of Hamilton and London Synodical.

A short worship service was led by Doreen Kooistra on the theme The Value of a Smile, during which we were favoured with a solo by Claire Theijsmeijer.

Special guest was Diana Wadsworth who retired from the Helen MacDonald Memorial School for Girls in Jhansi, India last summer. She spoke on her experiences over the past 37 years and showed slides relating to her work. Everyone enjoyed a social hour after the meeting with Anniversary cake and ice cream.

Riddle: *When is a tenth anniversary not actually a tenth year?*

Answer: *When the English-language WMS marked their official formation in May 1997.*

Did you know that the **Vancouver Chinese Presbyterian Church** has two active WMS groups? Yes! And that on May 25, 1997, the English-speaking members of the Vancouver Chinese Presbyterian Church celebrated their tenth year of official formation. They hosted a special tea in tribute for the more established (at least 35 years) Chinese-speaking WMS for their gracious and faithful hosting of the church's monthly congregational teas. President Holly Siu welcomed Rev. Betty McLagan, B.C. Synodical President and Barbara Marshall, Westminster Presbyterial President as special guests, and both English and Chinese language congregations.

Elder Anita Wong, the founding president of the English-language WMS spoke briefly on the origin of both groups and how many members show their love of Christ by teaching Sunday School, serving on the Board of Managers, singing in the church choir, and supporting missions financially through study and prayer.

Although we had a successful WMS group before 1987, Anita said, the women in the older group spoke Cantonese, and because some of us are second-and third generation Chinese, our comprehension of the Chinese language was limited.

We then received encouragement to form an English-language WMS from Ruth Yeandle and Irene Bleackley. Ruth worked as deaconess in Chinese Presbyterian Mission in the 1930s to the 1960s. Irene had volunteered in our mission during that same period before we became a self-supporting church. These two women served the Chinese community at a time when racial intolerance was commonly practised and we regard them with affection and respect, concluded Anita.

Left to right: Margaret Mah, May Mah, Irene Bleackley (honorary member), Beatrice Kwan, President Holly Siu–holding the knife, Elder Winnie Wong, Jean Shuen, Maria Hart, Rev. Betty McLagan.

Rejoice and Risk ... for nothing will be impossible with God. Luke 1:37

A national gathering for United Church Women took place from July 10-13, 1997 at McMaster University in Hamilton, ON. This was a celebration of 35 years of witness, study, fellowship and service. In 1962 the women of the United Church in Canada combined their Ladies Aid/Women's Auxiliary and their Women's Missionary Society to form the U.C.W. or the United Church Women.

It was a great risk to combine these two very distinct groups, but now in 1997 there is much rejoicing. After 35 years they had over 350 women from across Canada join together in this celebration.

I was pleased to represent the Women's Missionary Society of the Presbyterian Church and to tell those present about our Five-Year Plan. There was a lot of interest in our changes and I have sent out copies to several women.

Even though the weekend was an extremely warm one, the fellowship and discussion groups were excellent.

Margaret McGillivray

Re the article on "God's Angels" (Glad Tidings, May/June 1997), line ten in the right-hand column of page 25, Peter would surely be the first to disclaim that he was the cause and creator of "angelic intervention in human form" releasing him from prison, but no doubt he was the grateful beneficiary of such divine delivery at the hands of his angelic benefactors.

Yours respectfully,
Ron Bremner, Saskatoon, Sk

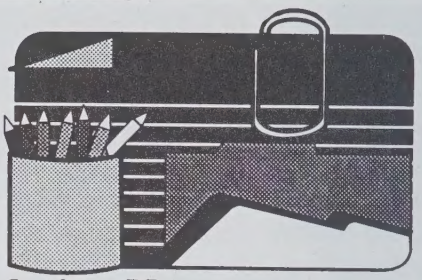
Joy to the World!

Daring Hope/Oser L'Espoir 1998

An ecumenical gathering to mark the close of the Decade of Churches in Solidarity with Women in Church and Society is planned for August 26-30, 1998, at the University of Guelph, Ontario.

Worship and workshops, speakers, singing and celebration will mark this event for women and men committed to women's full participation in the life of the church and in society. The event is sponsored by the Canadian Ecumenical Decade Coordinating Group.

To obtain a registration brochure when available, please send a self-addressed stamped envelope to: Registrar, Daring Hope, Ecumenical Decade Coordinating Group, 40 St. Clair Ave. East, Suite 201, Toronto, ON M4T 1M9.



Circulation News

It is that time of year when the Glad Tidings subscription lists are due in the office on October 31. This is to ensure that the changes/deletions/additions are done for the January/February issue. It also saves us time and money in not having to follow up later.

It is never too late for someone to subscribe to the Glad Tidings. If you have already sent in the subscription list, just send in the name and address and we will add their name(s) to the list.

Please check with the Glad Tidings Secretary to make sure your address is correct on the subscription list, especially the postal code and your apartment or box number.

If the number 000050 appears on your label, this means you are an individual subscriber. In October a renewal form was mailed to you and it should have been returned to the office by October 31.

Promotion of the Glad Tidings is ongoing throughout the year, not just in the fall. Why not give a gift subscription to someone who might wish to receive the magazine?

Just give the person's name to the Glad Tidings Secretary. If the list has already been mailed, either the GT Secretary or you can send the information directly to the office–marked "gift" and who it is from. Also, please indicate whether you wish our office to send a gift card or whether you wish a card sent to you to be given to them.

When corresponding, please quote your group number and name of congregation.

Katherine Allen,
Circulation Manager

IN MEMORIAM

Caroline Elizabeth (McLaren) Holmes

Caroline Elizabeth (McLaren) Holmes was born near Perth, Ontario on September 16, 1897. She obtained a Bachelor of Arts degree from Queen's University. Later, Caroline attended Knox College at the University of Toronto, and in 1925 received her Bachelor of Divinity Degree, one of the first (if not the first) Presbyterian women in Canada to do so. Her work was with the Presbyterian Board of Home Missions.

By 1942 she was married to George Holmes of Wellandport. Both were world travellers, and both taught at Fenwick High School. After retirement, Mrs. Holmes still, for a few years, presented travelogues in a course at Niagara College.

Caroline Holmes died in the Tufford Nursing Home, St. Catharines, on June 29th in her 100th year. Caroline and her late husband, George, were adherents of Kirk-on-the-Hill Presbyterian Church in Fonthill, Ontario since the 1970s.

Caroline had been in poor health for the past ten years. During all of this time and prior to her admission into the nursing home, Grace McGill (member of the North Pelham/Kirk-on-the-Hill WMS), was a faithful visitor to her.

Caroline Elizabeth Holmes

IN REMEMBRANCE

Miss Agnes Davidson,
Knox, Agincourt, ON

Miss Jessie Ross,
Helen Isabel (Nell) Tweddle,
Ailsa Craig, ON

Mrs. Barbara Esplen,
Knox, Burgoyne, ON

Mrs. Irene Shand,
Aldershot, Burlington, ON

Mrs. Madelyn Johnson,
Caledonia, ON

Gertrude (Trudy) Morrison,
New Westminster, Hamilton, ON

Mrs. Barbara Hymmen,
St. Andrew's, Kitchener, ON

Mrs. Margaret Scott,
Knox, Morrisburg, ON

Miss Agnes Brown,
Mrs. Nan Donaldson,
Mrs. Rebecca Johnstone,
Mrs. Gladys Lee,
Miss Janet Robertson,
St. Andrew's, Owen Sound, ON

Mrs. Beatrice (Bea) Whittaker,
Paris, ON

Mary Noxel,
First, Port Colborne, ON

Mona Slinger,
Mimico, Toronto, ON

Mrs. Mary (May) Bing,
Patterson, Toronto, ON

Miss Isabel Powrie,
Patterson and Runnymede,
Toronto, ON

Mrs. Barbara (Babs) McPherson,
Knox, Victoria, BC

Mrs. Henrietta Carlyle,
Violet Folkard,
St. Paul's Winchester, ON

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